

By Anthony Burgess

Brought up as he was on the English-Scottish border, he was still a very young child when he was taken to the boundary by the all too sudden sound of a cannon. He was taken somewhere down there spoke his kind of language. Language was a common factor, in time as well as space. And I am sure, though I cannot say so, that the English and the Gaelic were not so far apart.

Murray was suffused with a passion for learning which, if he ever needed justification, could find it in the duty to serve God through useful action and honour to his country by understanding His creation. His temperament was naturally that of a scholar, serious, especially about language, and he seems to have had at least a superficial knowledge of literally twenty languages, living and dead. When the Chinese revolution broke out in 1911, he visited Hainan, as a missionary for national liberation—he was not met only by the town band but by a banner inscribed in Mayan script: "It is organized", meaning that the Chinese revolution was organized. Murray had been at work in Hainan for his modern languages from the Bible. He tackled a Chinese book of Genesis as a boy, and he had written its characters in his Chinese notebook. He was a student intended for the ministry, and he had a deep knowledge of the Bible, and a profound knowledge of Chinese.

Murray was very modern in his approach to language, and the proponents of language and labor would be unwise to find fault with his tackling new tongues through biblical texts. Where Dr Johnson might speak French with an English accent, Murray saw that the accessibility of a language was not and that, for instance, there was no point in transcribing a piece of *Scottish Gaelic* for the *Anglo-American* geography of a Robert Burns. He tried to find a way around, who compromised in his treatment of Scots grammar for the benefit of an English audience: *Scots who has should have been Scots 'at ha'e*, and he was very keen to accurate transcription and he was the lecturer of Alexander Melville Bell, the inventor of the Visible Speech that is mentioned in *Pagynodon*.

We know, because we have the book. The *OED*, though Murray did not live to edit all of it, and though, through its Supplements, it must be said to be always in the making, is

Coleridge, who had had fifty-four of these, adjudging them sufficient for the 100,000 word-slips the dictionary would need. Coleridge had had thirty-one. Warned he would recover from the consumption brought on by sitting in clothes at a Society lecture, he spoke heroic words: "I must Sanskrit tomorrow," Murray trusted God not to take him soon, had a thousand letters

One excellent feature of the OED is typographical. Murray learnt early in his schoolmaster's life the pedagogic value of variety of types in a text-book. One of the set texts at Mill Hill (Oxford) during the examination of the Cambridge Locals was William Paley's *Horae Pudiniae*, a worthy exposition of theological utilitarianism that Murray's pupils found baffling. Murray was a great maker of easy primers, though the only one he published was his *Synopsis of Paley's Horae Pudiniae* (1872). This read, different types to make

about convention. He married lady's maid and later left her (th was so scandalous that Murr stuck stamp-paper over the signature of the correspondent who gave him the news). He would have married a flower-girl as readily. Professor Freeman called him the Early English Text Society's madman and said he ought to be chained up or gagged. Then there was Alexander Ellis, who wanted spelling reform but only his own system. A rival proposal was "b from every conceivable point of view . . . a disgrace to the Co

But we must be thankful that K. Elisabeth Murray, who evidently possesses something of her grandfather's powerful will, as well as his family piety, has disobeyed the implied injunction of the old man whose beard tickled her when she kissed her at the age of three or a half. Although the scope of the book is inevitably narrower than the biography of that other great lexicographer, it is without doubt a work of large importance as well as of very considerable entertainment value.

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EDITED BY R. S. PETERS
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The student and the teacher will find a number of useful, very possibly illuminating ideas, proposed in the practical form of teaching exercises. Mr. Biggs gives us (though without clear acknowledgment) the exercises in arithmetic

drawing and spacing evolved in the Middle College of Design, he also demonstrates the possibilities of variations in the proportions and serif construction of letters, and suggests the value of experiments in pushing letter-forms to the limits of legibility. All these ideas are presented in a very clear and graphically and with useful practical advice about tools, paper and methods of working. Finally there is an "analysis of the norm," that is of an upper and lower case roman alphabet. Beyond this discussion of the relation between these letters and the ideas which have gone before, or even to the chapter on "the historical approach" (which itself includes the odd assortment of Gothic, Lombardic and Visigothic scripts developed out of the Carolingian); there are after all very considerable variations within the roman norm. In fact the book is very much the product of an approach maintaining that the designer should be free to inhibit creativity—in order to shape letters well, we must understand them and in order to understand them we must make them . . . learn by doing."

The chapters on non-roman scripts are rather interesting, including

Arabic and other purposes, and, in addition, there is to promote mutual contacts, understanding and aesthetic appreciation, one wonders whether this is possible within the limits of such a very cursory treatment—thirty pages, including illustrations, to cover Cyrillic, Hebrew, Arabic, Persian, Chinese, and Japanese.

The roots of Kentish Town

By Celina Fox

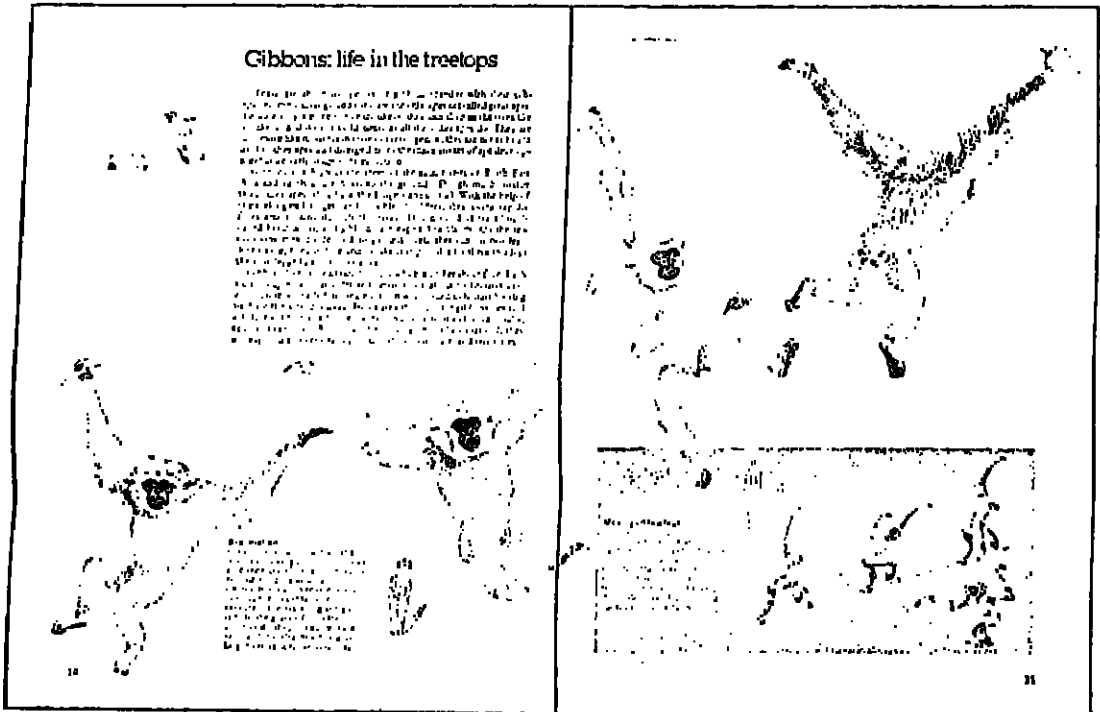
GILLIAN TINDALL:
The Fields Beneath
The History of One London
Village
255pp. Maurice Temple Smith.
£8.50.

John Hejerman once wrote a short story about the devastating "unimportant" tube station of South Kentish Town, in whose deserted labyrinth a hapless commuter was trapped overnight. Without descending the spiral staircase into such nightmarish depths, Gillian Tindall is similarly preoccupied with the district's substructure. Here is a greener vision. The leitmotif of her history of Kentish Town is the text "The Fields Lie Sleeping Underneath", taken from a hint she spotted in Prince of Wales Road.

The course of the Fleet river, which dictated the pattern of transport and tenure, was visible as late as 1870 and even today is a "myth, a mysterious presence, an embodiment of all that civilization has lost." Garden walls still follow the lines of hedgerows and streets have been determined by the ancient holdings of land: cornfields were turned over to arable pasture and thence into the gardens paddocks and bowling-grounds which gave eighteenth-century Kentish Town its reputation for healthy living. The earth and rubble of human usage through the ages lie beneath one's feet.

But such an arduous vision of NWS can, as the author realizes, be overcome. She is at pains to stress the ordinariness of her village even if, almost defiantly, she believes it to be more interesting and relevant to the historian than "socially and architecturally pickled" places like Hampstead. Not that Kentish Town should be confused with Camden Town, a comparatively modern development of terraced housing. The "gentrifiers" of Kentish Town will doubtless be gratified to learn that the Holy Roman Emperor died there in 1416, a social coup of which even Islington cannot boast. But more recent folk memories of fields and cows or of the growing table and the bootless poor—that Victorian version of the urban picturesque—should not, the author thinks, be treated too literally. Instead she sees them as symptomatic of a deep desire to establish roots and an even deeper unease about the social changes which have recently taken place.

The argument of *The Fields Beneath* is a local variation on that currently fashionable pastime of exploring grass-roots history to track down London's somewhat mangy post-war planning monster. In the name of a "rationalistic cos-



Swinging gibbons from Wilfred Blunt's *The Ark in the Park* (250pp. Hamish Hamilton. £7.50), designed by Patrick Leeson: from the exhibition "British Book Design and Production" at the National Book League (7 Albemarle Street, London W1) until October 7, after which it will be available for hire as a travelling exhibition; it can also be seen at the Frankfurt Book Fair.

mopolitanism" of grandiose and authoritarian schemes of urban redevelopment, people have lost their sense of place, "an aspect of the human psyche which, in the past thirty years, has been treated with the most cavalier disregard by those who believed themselves in possession of a moral brief for altering the urban landscape."

Through her articles in the *Evening Standard* Miss Tindall has shown herself to be a sensitive observer of these changes and of the social problems and divisions which come in their wake. But because her aim is to provide a continuous narrative linking her village's past and present, there is little room left for anything more than a superficial analysis of the changing economic and social framework. Part of the difficulty lies in the difficulty of recognizing Kentish Town as a village at all, as it struggled vaguely northwards out of the greater parish of St Pancras. Even today there is little sense of centre and until the nineteenth century the farms, inns and occasional mansions were scattered loosely over a wide area. She is at her best on a of ordinary people's lives from the court rolls: the fights, thefts, murders and neighbourly acts of malice which seemed to befall equally the rural workers of the sixteenth century and the classes going moved into the new terraces going up in the nineteenth. There were teachers (of sorts), actors and artists down on their luck, piano and false-teeth makers and, later, the clerks and shopgirls. There was the awe-

somely dismal Pike family in Gloucester Place, the father a disbarred barrister, the four daughters and one son uneducated, unemployable and unmarried, who were plagued by their neighbours' practical jokes and eventually forced by debt to depart.

But to chide the nineteenth-century speculators for failing to exhibit that degree of conservation zeal we expect today, when they pulled down the last of the Elizabethan houses, is not helpful as a historical insight. Nor is a short survey of a few streets enough to compensate for the lack of an overall command of social topography against which individual perceptions may be more fully understood. The Victorian period, when Kentish Town expanded most dramatically, also witnessed the invasion of its borders by the Midland and North London railway lines. Without coming to any firm conclusion as to whether their impact was a cause or an effect, the author believes they signalled the end of Kentish Town's social pretensions. Undoubtedly, the best streets did go downhill as their genteel residents became shabbier and multi-occupation increased. But what are we to make of Charles Booth's assertion at the turn of the century that the coming of the Midland to the district "has swept away many alums and has also introduced a good class of working men both as its own employees and by fostering the multiplication of local factories and in a general way by the advantages it has brought to the neighbourhood"? A detailed examination of the census returns,

of the motives of landlords and builders, the amount of demolition and rebuilding and the number and type of new factories could have shed much new light on Victorian attitudes to class and the degree of social mobility in a rapidly changing context. For some people at least, the industrial working classes were preferable to their idle betters.

If this book is designed to appeal to a new generation of upwardly socially mobile Kentish Town dwellers, it is a pity that there are no illustrations to depict the successive tides of its fortunes. For £8.50 one could reasonably expect more than the hackneyed frontispiece of Cruikshank's "The March of Bricks and Mortar" from *Scraps and Sketches* of 1829 (these misattributed to Punch). Why were not a few of Anthony Crosby's watercolours of the 1830s and 1840s reproduced, mentioned by the author and now in the Guildhall library, which still show the Castle Inn and Elizabethan farmhouse surrounded by fields and hedges, the Fleet lined with willows and a distant prospect of Highgate Hill? Nor would it be too difficult to compile some photographic comparisons to show the changes in the area over the past hundred years, like those recently placed together to record the history of Holloway Road. They would have helped to fill out the personal memories captured by Miss Tindall, of mean streets and dovecot priors or, more recently, of Marks and Spencer and the Interaction Farm, before they also disappeared.

Soaring souls down below

By Richard Hough

JOHN WINTON:
Hurrah for the Life of a Sailor!
Life on the lower deck of the
Victorian Navy
320pp. Michael Joseph. 16.50.

The difficulty about writing of life on the lower deck of the Victorian Royal Navy is the dearth of original material beyond "finds you as it leaves me letters. But John Winton has dug up several gems. One is Charles McPherson whose account of the run-up to Navarino, writing a last letter home for his son, and buying him for the battle with the tears pouring down his cheeks, has both genuine sentiment and immediacy.

Thirty years later we are given another marvellous picture of savagery and gentleness, the peerless courage and occasional cowardice (dreadfully punished) of the common seaman, John Lighter, who of many nations against "the Chinese rascals" describes his shipmates with Dickensian vigour. "Young Joe comes before us next, looking dissipated but has a redeeming blue eye and an amiable temper. . . . Men who might be three years on a foreign commission searched for the best in their shipmates and established an ironclad solidarity.

Gradually reforms were introduced. Flogging was stopped, regular leave and uniform introduced, and the Admiralty, pushed by reformers, actually censured the harshest commanders. Women were banned from HM ships, the 1,800 whores in Portsmouth in 1864 gradually lost their clients. Reformers like Agnes "Aggie" Weston set up temperance clubs, the fury of the abolitionists, Jack Tar became a national hero, a symbol of the nation's strength and stability. Upper and middle-class children, dressed in sailor suits, and the public sang:

"A British boy is a soaring soul
As free as a mountain bird . . .
Yet he was still banned from the
stalls and shunned in railway
carriages. And as for marriage to
a nice girl,
Forbear, nor carry out the scheme
you've planned;
She's a lady—you a foremast
hand!"

By drawing on numerous and rare sources, picturing his heroes in wars, storms and slave-chasing, singing and story-telling, suffering brutality and boredom, John Winton has written the most graphic and comprehensive account yet of life at sea in the last century. Pictures, bibliography and index have no fault either, and his book has been handsomely produced.

The revolutionary context

By James Joll

MARTIN CLARK:
Antonio Gramsci and the Revolution
that Failed
255pp. Yale University Press. £8.
ALASTAIR DAVIDSON:
Antonio Gramsci
Towards an Intellectual Biography
337pp. Merlin Press. £7.50 (paper-
back, £3).

It is easier to admire revolutionaries who fail than revolutionaries who succeed. When they are successful, like Lenin or Mao Tse-tung, we have to face the consequences of their success—the repression, the terror, the hardship, the regimentation—even if, as Lenin's or Mao's admirers claim, these were justified in terms of the unfolding of a dialectical historical process or of some cosmic utilitarian calculus. This is part accounts for the continuing influence of the two great failed revolutionaries of twentieth-century Western Europe, Rosa Luxemburg and Antonio Gramsci. Each of them had considerable theoretical ability, a broad culture and a striking personality. Each has seemed to suggest an alternative road to socialism which would not end in a tyrannical bureaucratic state as exemplified by Stalin's Russia. Each stressed the need for spontaneous mass support for revolution. Each was a martyr to the revolutionary cause.

The case of Gramsci is in some ways the more interesting since he actually played a decisive role in the Italian Communist Party from 1922 to his arrest by Mussolini in 1926, whereas Rosa Luxemburg, although a formidable critic of the German Social Democratic leadership and a popular and effective agitator, was never, except for a few brief weeks in December, 1918, in a position actually to influence events. Moreover, Gramsci remains a powerful force in the ideology of the Italian Communist Party, the party of the future, and a symbol of the nation's strength and stability.

Yet he was still banned from the stalls and shunned in railway carriages. And as for marriage to a nice girl, Forbear, nor carry out the scheme you've planned; She's a lady—you a foremast hand! By drawing on numerous and rare sources, picturing his heroes in wars, storms and slave-chasing, singing and story-telling, suffering brutality and boredom, John Winton has written the most graphic and comprehensive account yet of life at sea in the last century. Pictures, bibliography and index have no fault either, and his book has been handsomely produced.

discussion of Gramsci's politics and ideas.

In 1919 it really looked as though there was a revolutionary situation in Italy. Gramsci summed up the position when he wrote in the spring of 1920: "The present phase of the class struggle in Italy is the phase that precedes either the conquest of power by the revolutionary proletariat or a tremendous reaction by the capitalists and the governing caste." In 1919 Gramsci was a young socialist journalist making his name in Turin, and it was in the turmoil of 1919-20 that he had his first experience of active political organization and of involvement in a direct political and industrial confrontation. It is this experience which Martin Clark describes in a book which successfully links the revolution, the development of Gramsci's ideas to the situation and attitudes of the workers in the Turin factories where Gramsci sought in the factory councils both a school for revolutionaries and a means of making the revolution. Dr Clark has studied in detail what was actually happening in the labour movement in Turin and has looked at Gramsci's ideas in the light of this experience and not the other way round. He has used the Italian government archives, and especially those of the Ministry of the Interior, to add to and deepen the accounts given by earlier writers such as the Italian communist historian Paolo Spriano in his *The Occasion of a Revolution* and by Glynn A. Williams in his commentary on some of Gramsci's writings of this period in *Proletarian Order*. While John M. Cammett's *Antonio Gramsci and the Origins of the Italian Communist Party* is a valuable study of the pioneering work, Martin Clark has been able to use much more source material and for the first time we have a detailed account of Gramsci and his friends on the editorial staff of the factory council newspaper of 1919-20 without hindering and without worrying about what tactical lessons communist parties today should draw from Gramsci's theory and practice in the period of the factory councils—though Dr Clark shows in his postscript that he is well aware of this perspective on his research.

Gramsci hoped that the factory councils might be the means of making the Italian revolution and forcing the hand of the leaders of the Socialist Party who were waiting passively for the historical process to bring them to power. In fact, however, Gramsci's hopes of revolution were disappointed because it soon became clear that the situation in Turin on which Gramsci's ideas and tactics were based had few parallels elsewhere in Italy. Martin Clark brings out very well the isolation of Gramsci and his friends from the majority of the Italian working class—both leaders and masses—outside Turin, and the complete failure of his series and consequently of his political career which he seemed to face in 1920. Yet the experience not only provided the basis for his rethinking of the nature of a revolutionary party and thus for his emergence as a leading figure in the new Communist Party, but it also forced him to raise and face some of the fundamental issues of working-class organization in an industrial society and to discuss problems about the nature of trade unionism which are still very much alive today, and not only in Italy. Above all, Gramsci saw, and this is one of Dr Clark's main points, that "workers' control" does not mean much unless it actually makes the factories function more effectively and increases their production. A successful revolution in Western Europe today will have to be made within and not against a modern industrial society.

In spite of the setbacks of 1919-20, Gramsci's position in the new Italian Communist Party, formed when the Socialist Party finally split in 1921, became increasingly important. Between 1922 and 1924 he was out of Italy, in Russia, in the Comintern, and in Vienna. For much of the time he was ill, and this is in any case a period during which it is hard to follow the development of his ideas. This is one of the problems successfully faced by Alastair Davidson in his book, which he subtitled "Towards an Intellectual Biography". It is a phrase which makes a reviewer's task difficult, since it suggests in-

completeness and implies that it would be unfair to mention things which have been left out. There are, however, many pages when one feels that a more appropriate subtitle might be "Towards a Political Biography", since the greater part of the book is devoted to an analysis of Gramsci's development during the period of his activity as a political journalist and active politician and when much of his writing was necessarily devoted to day-to-day tactical problems. Mr Davidson's book gives comparatively little space to the Prison Notebooks which provide the basis for any analysis of Gramsci's purely intellectual achievement. The new edition of the *Quadermi del Carcere* appeared too late for Mr Davidson to use, so it may well be that a future version of his biography will deal more fully with the rich and confusing ideas contained in the notebooks. A true intellectual biography of Gramsci needs, as Leonardo Paggi's *Gramsci e il Moderno Principe* has started to do in the one volume which has so far appeared, to weave together the sources of Gramsci's ideas and his reflections in prison with reference to his practical political experience. Gramsci himself believed that thought and action were inseparable, and Mr Davidson's careful and balanced analysis of Gramsci's political activity and some of his ideas is a valuable foundation for an assessment of his contribution to Marxist thought and practice and of his place in twentieth-century intellectual history.

Mr Davidson has been closely associated with some of the leading Gramsci experts in Italy, which makes his independent approach all the more notable. He gives due weight to the non-Marxist elements of Gramsci's thought and analysis, in some detail the controversial problem of how much Gramsci actually knew about Lenin's writings. No doubt when he comes to write a definitive intellectual biography he will devote more space to the Italian influences on Gramsci and say something about his relationship to other thinkers who affected his thought, notably Georges Sorel, who is neglected in this book. Although translated under the title *Antonio Gramsci, Life of a Revolutionary* it is still an essential source for our understanding of Gramsci's personality, it did not deal in any very profound way with the reasons why Gramsci's biography shifts the emphasis away from the purely personal side of Gramsci's development, and it also adds some fascinating new detail about Gramsci's Sardinian background and about the nature of the society in which he grew up.

Both Martin Clark and Alastair Davidson have written books which are substantial additions to the literature on Gramsci in English. They are especially valuable because they are free from the attempt to use Gramsci's ideas for political ends regardless of the actual circumstances of his own life and action, and because they avoid the myths about him to which some of his English commentators have contributed. Gramsci himself always believed that the key to his understanding of anything or anybody was the analysis of their historical context, and he would, I suspect, have approved of the same treatment being applied to his own life and work. If he does not emerge as inimitable or even as original as some admirers have suggested, he remains continuously interesting if only for the difficulties, contradictions and unresolved problems of his political career and his theoretical writing.

Soviet Writers' Congress, 1934: The Debate on Socialism Realism and Modernism in the Soviet Union (284pp. Lawrence and Wishart. Paperback, £2.75) is a reprint of a book first produced by the Soviet Union in 1935, and originally entitled *Problems of Soviet Literature*. For this new edition only an index has been added. The book includes Zhdanov's introduction to the congress, proclaiming the policy of socialist realism, "in line with [Soviet] literature that 'our writers [are] engineers of human souls'". It also includes Gorky's survey of Soviet literature and speeches by the ill-fated Redek and Bukharin on world literature and the social function of poetry respectively.

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The roots of Kentish Town

By Celina Fox

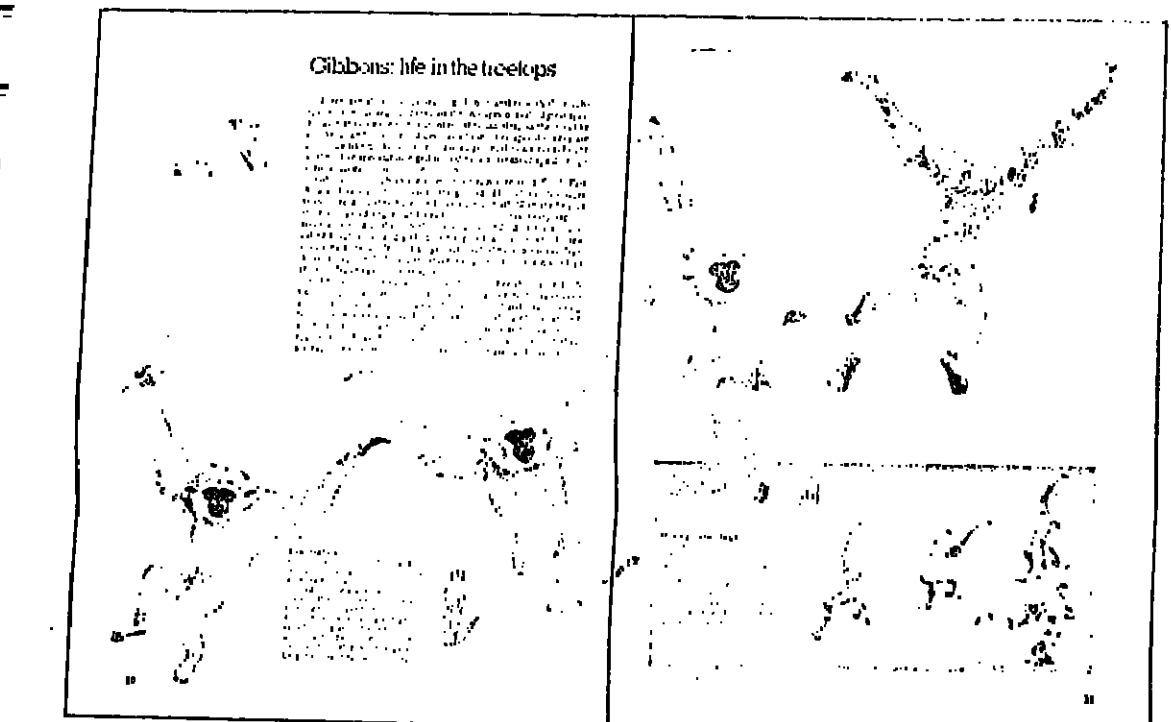
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But such an arcadian vision of NW5 can, as the author realizes, be overdone. She is at pains to stress the ordinariness of her village even if, almost defensively, she believes it to be more interesting and relevant to the historian than "socially and architecturally pickled" places like Hampstead. Not that Kentish Town should be confused with Camden Town, a comparatively modern development of third-rate housing. The "gentrifiers" of Kentish Town will doubtless be gratified to learn that the Holy Roman Emperor dined there in 1416, a social coup of which even Islington cannot boast. But more recent folk memories of fields and cows or of the greenish table and the bootless post—that Victorian version of the urban picturesque—should not, the author thinks, be treated too literally. Instead she sees them as symptomatic of a deep desire to establish roots and an even deeper unease about the social changes which have recently taken place.

The argument of *The Fields Beneath* is a local variation on that currently fashionable pastime of exploring grass-roots history to track down London's somewhat mangy post-war planning monster. In the name of a "rationalistic cos-



Swinging gibbons from Wilfred Blunt's *The Ark in the Park* (256pp. Hamish Hamilton, £7.50), designed by Patrick Leeson: from the exhibition "British Book Design and Production" at the National Book League (7 Albemarle Street, London W1) until October 5, after which it will be available for hire as a travelling exhibition; it can also be seen at the Frankfurt Book Fair.

mopolitanism" of grandiose and authoritarian schemes of urban redevelopment, people have lost the sense of place, "an aspect of the human psyche which, in the past thirty years, has been treated with the most cavalier disregard by those who believed themselves in possession of a moral brief for altering the urban landscape".

Through her articles in the *Evening Standard* Miss Tindall has shown herself to be a sensitive observer of these changes and of the social problems and divisions which come in their wake. But because her aim is to provide a continuous narrative linking her village's past and present, there is little room left for anything more than a superficial analysis of the changing economic and social framework. Part of the difficulty lies in the fact that the history of Kentish Town as a village at all as it straggled vaguely northwards out of the greater parish of St Pancras. Even today there is little sense of centre and until the nineteenth century the farms, inns and occasional mansions were scattered loosely over a wide area. She is at her best on a smaller canvas, picking out vignettes of ordinary people's lives from the court rolls, the fights, shots, murders and neighbourly acts of violence which seemed to befall equally the rural workers of the sixteenth century and the classes who moved into the new terraces going up in the nineteenth. There were down on their luck, piano and false teeth makers and, later, the clerks and shopgirls. There was the awe-

somely dismal Pike family in Gloucester Place, the father a disbarred barrister, the four daughters and one son, all educated, unemployed and unmarried, who were plagued by their neighbours' practical jokes and eventually forced by debt to depart.

But to chide the nineteenth-century speculators for failing to exhibit that degree of conservatism that we expect today, when they pulled down the last of the Elizabethan houses, is not helpful as a historical insight. Nor is a short survey of a few streets enough to compensate for the lack of an overall command of social topography against which individual perceptions may be more fully understood. The Victorian period, when Kentish Town expanded most dramatically, also witnessed the invasion of its borders by the Midland and North London railway lines. Without coming to any firm conclusion as to whether this factor was a cause or an effect, the author believes they signalled the end of Kentish Town's social pretensions. Undoubtedly, the best streets did go down-hill as their genteel residents became shabbier and multi-occupation increased. But what are we, to make of Charles Booth's assertion at the turn of the century that the coming of the Midland to the district "has swept away many slums, and has introduced a good class of working men both as its own employees and by fostering the multiplication of local factories, and in a general way to the advantage it has brought to the neighbourhood"? A detailed examination of the census returns,

of the motives of landlords and builders, the amount of demolition and rebuilding and the number and type of new factories could have shed much new light on Victorian attitudes to class and the degree of social mobility in a rapidly changing context. For some people at least the industrious working classes were preferable to their idle betters.

If this book is designed to appeal to a new generation of upwardly mobile Kentish Town dwellers, it is a pity that there are no illustrations to depict the successive tides of its fortunes. For £8.50 one could reasonably expect more than the hackneyed frontispiece of Cruikshank's "The March of Bricks and Mortar" from *Sketches and Stipplings* (1829) which were attributed to Punch. Why were not a few of Anthony Crosby's watercolours of the 1830s and 1840s reproduced, mentioned by the author and now in the Guildhall library, which still show the Castle Inn and Elizabethan farmhouse surrounded by fields and hedges, the Fleet lined with willows and a distant prospect of Highgate Hill? Nor would it be too difficult to compile some photographic comparisons to show the changes in the area over the past hundred years like those recently pieced together to record the history of Holloway Road. They would have helped to fill out the personal memories captured by Miss Tindall of mean streets and dozy bridges or, more recently, of Marks and Spencer and the Interaction Farm, before they also disappeared.

Soaring souls down below

By Richard Hough

JOHN WINSTON:
Hurrah for the Life of a Sailor!
Life on the lower deck of the
Victorian Navy
320pp. Michael Joseph. 16.50

The difficulty about writing of life on the lower deck of the Victorian Royal Navy is the dearth of original material beyond "finds you as it leaves me" letters. But John Winston has dug up several gems. One is Charles McPherson whose account of the run-up to Navarino, writing a last letter home for his mother, and his own pouring down his cheeks, has both genuine sentiment and immediacy.

Thirty years later we are given another marvellous picture of the savagery and gentleness, the peerless courage and occasional cowardice (dreadfully punished) of the common seaman. John McPherson, here of many an original episode, "the Chinese rascals", describes his shipmates with Dickensian vigour. "Young Joe comes before us next, looking dissipated but has a redeeming blue eye and an amiable temper. . . . Men who might be three years on a foreign commission searched for the best in their shipmates and established an ironclad solidarity.

Gradually reforms were introduced. Flogging was stopped, regular leave and uniform introduced, and the Admiralty, pushed by reformers, actually censured the fiercest commanders. Women were banned from HM ships, the 1800 whorles in Portsmouth, in 1861 gradually lost their clasp. Reformers like Agnes "Aggie" Weston set up temperance clubs in the fury of publicans. Jack Tar became a national hero, a symbol of the nation's strength and character. Upper and middle class children dressed in sailor suits, and the public sang:

"A British Tar is a British soul,
As free as a mountain bird,
Yet he was still humped from the
stall and shunned in railway
carriages. And so far marriage to
a nice girl.
Forbear, nor carry out the scheme
you've planned:
She's a lady—you a foremast
hand!"

By drawing on numerous and rare sources, picturing his heroes in wars, storms and slave-chasing, studied and story-telling, suffering brutally and boredom, John Winston has written the most yet of life at sea in the last century. Pictures, bibliography and index have no fault either, and his book has been beautifully produced.

The revolutionary context

By James Joll

MARTIN CLARK:
Antonio Gramsci and the Revolution
that Failed
255pp. Yale University Press. £8.

ALASTAIR DAVIDSON:
Antonio Gramsci
Towards an Intellectual Biography
337pp. Merlin Press. £7.50 (paper-
back, £3).

It is easier to admire revolutionaries who fail than revolutionaries who succeed. When they are successful, like Lenin or Mao Tse-tung, we have to face the consequences of their success: the repression, the terror, the hardship, the regimentation—let it be Lenin's or Mao's admirers claim, those were justified in terms of the unfolding of a dialectical historical process or of some cosmic utilitarian calculus. This in part accounts for the continuing influence of the two great failed revolutionaries of twentieth-century Western Europe, Rosa Luxemburg and Antonio Gramsci. Each of them had considerable theoretical ability, a broad culture and a striking personality. Each was doomed to failure, an alternative road to socialism which would not end in a tyrannical bureaucratic state as exemplified by Stalin's Russia. Each stressed the need for spontaneous mass support for the revolution. Each was a martyr to the revolutionary cause.

The case of Gramsci is in some ways the more interesting since he actually played a decisive role in the Italian Communist Party from 1922 to his arrest by Mussolini in 1926, whereas Rosa Luxemburg, although a formidable critic of the German Social Democratic leadership and a popular and effective agitator, was never, except for a few brief weeks in December, 1918, in a position actually to influence events. Moreover, Gramsci remains a powerful force in the ideology of the Italian Communist Party and indeed of much of the left in our country. He is quoted and discussed from Lisbon to Tokyo, and books about him have become a major section of the publishing industry in Italy and France. (A valuable review of this literature by Clement Maffeo and Anna Showstack Sassoon was published in *Economy and Society* earlier this year.) Moreover, the publication in Italian of Gramsci's *Quindici del carcere* has made possible a reassessment of the man and his work, which his mind was working between his arrest in 1926 and his death eleven years later. Both Alastair Davidson and Martin Clark have already published articles which assess his intellectual life in English, written about Gramsci, and now their books in different ways make a contribution to a dispassionate and non-sectarian

discussion of Gramsci's politics and ideas.

In 1919 it really looked as though there was a revolutionary situation in Italy. Gramsci summed up the position when he wrote in the spring of 1920: "The present phase of the class struggle in Italy is the phase that precedes either the conquest of power by the revolutionary proletariat . . . or a tremendous reaction by the capitalists and the governing caste." In 1919 Gramsci was a young socialist journalist, making his name in Turin, and it was in the turmoil of 1919-20 that he had his first experience of active political organisation and of involvement in a direct political and industrial confrontation. It is this experience which Martin Clark describes in a book which successfully links the development of Gramsci's ideas to the situation and attitudes of the workers in the Turin factories whom Gramsci sought in the factory councils both a school for revolutionaries and a means of making the revolution. Dr Clark has studied in detail what was actually happening in the labour movement at that time and has looked at Gramsci's ideas in the light of this experience and not the other way round. He has used the Italian government archives, and especially those of the Ministry of the Interior, to add to the earlier writers such as the Italian communist historian Paolo Spriano in his *The Occupation of the Factories* and by Guyana A. Williams his commentary on some of Gramsci's writings of this period in *Prisoners of Order*. While John M. Cammett's *Antonio Gramsci and the Origins of the Italian Communist Party* remains an indispensable pioneering work, Martin Clark has been able to use much more source material and for the first time we have a detailed account of Gramsci and his friends on the editorial staff of *L'Ordine Nuovo* in the context of 1919-20 without hindsight and without worrying about what factitious ideological parties today should draw from Gramsci's theory and practice in the period of the Turin factory councils—though Dr Clark shows in his postscript that he was aware of this perspective on his return.

Gramsci hoped that the factory councils might be the means of making the Italian revolution, and for the time being he was waiting passively for the historical process to bring them to power. In fact, however, Gramsci's hopes of revolution were shattered when he was soon became clear that the situation in Turin on which Gramsci's ideas and tactics were based had few parallels elsewhere in Italy. Martin Clark brings out very well the isolation of Gramsci and his friends from the majority of the Italian working class—both workers and masses—outside Turin, and the complete failure of his tactics and consequently of his political career which he seemed to face in 1920. Yet the experience not only provided the basis for his thinking of the nature of a revolutionary party and thus for his emergence as a leading figure in the new Communist Party, but it also forced him to rise and face some of the fundamental issues of working-class organisation in an industrial society and to discuss problems of the nature of trade unionism which are still very much alive today, and not only in Italy. Above all Gramsci saw, and this is one of Dr Clark's main points, that workers' control does not mean much unless it actually makes the factories function more effectively and increases their production. A successful revolution in Western Europe today will have to be made within and not against a modern industrial society.

In spite of the setbacks of 1919-20, Gramsci's position in the new Italian Communist Party, formed when the Socialist Party finally split in 1921, became increasingly important. Between 1922 and 1924 he was out of Italy, in Russia as Italian representative with the Comintern, and in Vienna. For much of the time he was ill, and this is in any case a period during which it is hard to follow the development of his ideas. This is one of the problems successfully faced by Alastair Davidson in his book, which he subtitled "Towards an Intellectual Biography". It is a phrase which makes a reviewer's task difficult, since it suggests in-

completeness and implies that it would be unfair to mention things which have been left out. There are, however, many pages when one feels that a more appropriate subtitle might be "Towards a Political Biography", since the greater part of the book is devoted to an analysis of Gramsci's development during the period of his activity as a political journalist and active politician and when much of his writing was necessarily devoted to day-to-day tactical problems. Mr Davidson's book gives comparatively little space to the Prison Notebooks which provide the basis for any analysis of Gramsci's purely intellectual achievement. The new edition of the *Quindici del Carcere* appeared too late for Mr Davidson to use, so it may well be that a future version of his biography will deal more fully with the rich and confusing ideas contained in the notebooks. A true intellectual biography of Gramsci needs, as Leonardo Paggi's *Gramsci e il Moderno Principe* has tried to do in the one volume which has so far appeared, to weave together the sources of Gramsci's ideas and his reflections in prison with reference to his practical political experience. Gramsci himself believed that thought and action were inseparable, and Mr Davidson's careful and balanced analysis of Gramsci's political activity and some of his ideas is a valuable foundation for an assessment of his contribution to Marxist thought and practice and of his place in twentieth-century intellectual history.

Mr Davidson has been closely associated with some of the leading Gramscian experts in Italy, which makes his independent approach all the more notable. He gives due weight to the non-Marxist elements in Gramsci's thought and analyses in some detail the controversial problem of how much Gramsci actually knew about Lenin's writings. No doubt when he comes to write a definitive intellectual biography he will devote more space to the Italian influences on Gramsci and say something about his relationship to other thinkers like Benedetto Croce, notably Georges Sorel, who he knew well. Although Giuseppe Fiori's biography translated under the title *Antonio Gramsci, Life of a Revolutionary* is still an essential source for our understanding of Gramsci's personality, it does deal in any very profound way with his ideas. Mr Davidson's biography shifts the emphasis away from the purely personal side of Gramsci's development and it also adds some fascinating new detail about Gramsci's background and his views on the nature of the society in which he grew up.

Both Martin Clark and Alastair Davidson have written books which are substantial additions to the literature on Gramsci in English. They are especially valuable because they free from the attempt to use Gramsci's ideas for political ends regardless of the actual circumstances of his own life and action, and because they avoid the myths about him to which some of his Marxist commentators have contributed. Gramsci himself always believed that the key to the understanding of anything or anybody was the analysis of their historical context, and he would, I suspect, have approved of the same treatment being applied to his own life and work. If he does not emerge as infallible or even as original as some admirers have suggested, he remains continuously interesting if only for the difficulties, contradictions and unresolved problems of his political career and his theoretical writing.

Soviet Writers' Congress, 1934: The Debate on Socialist Realism and Modernism in the Soviet Union (284pp. Lawrence and Wishart. Paperback, £2.75) is a reprint of a book first printed in the Soviet Union in 1935, and originally entitled *Problems of Soviet Literature*. For this new edition only an index has been added. The book includes Zhdanov's introduction to the congress, proclaiming the policy of "socialist realism", and Stalin's dictum that "our writers [are] engineers of human souls". Maxim Gorky's survey of Soviet literature, and speeches by the ill-fated Mandelstam and Bulgakov, of world literature and the social function of poetry, respectively.

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Arms against oblivion

By Stuart Sutherland

A. D. BADDELEY:
The Psychology of Memory
430pp. Harper and Row. 1975
(paperback, £9.95).

A. D. Baddeley is a distinguished experimental psychologist who has made many elegant and original contributions to the study of memory. In *The Psychology of Memory* he presents a comprehensive account of the subject. It is a scholarly and systematic review which avoids dogmatism and premature conclusions. Dr Baddeley scrupulously notes the many questions to which firm answers cannot be given, and in evaluating theories he always careful not to force the evidence. The result is a clear but densely reasoned book which, like the subject itself, lacks any coherent unifying thesis. Dr Baddeley critically and painstakingly examines the details of experiments and theories, but rarely stands back from the material to evaluate it from a more general viewpoint. It is clear that he believes that research on memory is proceeding along the right lines and that all that is needed in order to enlarge and refine our understanding are more experiments of the sort currently being undertaken on which to base more theories of the sort currently being proposed.

Faced with the criticism that psychology too often fails to provide unambiguous answers to theoretical questions, many experimental psychologists fall back on the defence that the subject is still in its infancy: it is true that it has existed only for about a century, but during that time more work has been put into it than into the history of almost any other branch of the mind. The organ of the mind, the brain, is the most complex system known to man and it is therefore perhaps not surprising that progress in understanding its workings should be slow. Moreover, although the physical sciences have been very successful in describing the behaviour of matter, they are markedly less successful at understanding and predicting the behaviour of any complex system such as the weather or the mind. Philosophers of science are fond of observing that psychology has failed to produce any single unifying theory comparable to quantum theory in physics or to evolutionary theory in biology. But it is not clear how there could be any such unifying ideas in the study of the mind: it is rather a question of teasing out the intricate processes that underlie the myriad different functions that the mind subserves. Although there may be similarities between the mechanisms that underlie the understanding of language and the recognition of faces, there may be no overriding general principles to be found, no matter how much we seek.

The fact that the subject-matter of psychology is especially complex may explain the slow rate of progress, but it has no bearing on whether current methods of approach are adequate. Experimental psychology has a curious history, which is exemplified by work on memory. It is nearly 100 years since Hermann Ebbinghaus undertook the first systematic experiments on this problem. He invented the nonsense syllable—three-letter syllables like DOK—

HUP and REM that were largely devoid of meaning. He set himself the task of committing lists of such syllables to memory and testing his ability to recall them at various intervals. The more often he had read through a given list, the better he remembered; after learning, lists were forgotten at first rapidly and then more slowly. Although his findings were scarcely surprising, his demonstration that it was possible to discover laws about memory encouraged others to turn from the study of perception to the study of higher mental processes and his techniques dominated the study of memory for many years.

Some subsequent workers in the Ebbinghaus tradition did make discoveries that are not obvious in common sense. If, after learning a list by rote, further lists are then learnt, the memory for the first list is impaired. Moreover, the learning of a series of lists actually impairs the retention of lists that are subsequently learnt. The less meaningful the material the stronger is the effect of such interference. Despite the hundreds of studies undertaken on this problem, however, the detailed processes that produce interference of this type are still unclear, nor is there any certain answer to the question of whether forgetting occurs because memories decay with the passage of time or because they are overtaken by new memories.

Other problems that were tackled within the Ebbinghaus tradition were likewise never satisfactorily resolved. For example, it was thought that learning should be more efficient if an interval is left between successive trials, but it was found difficult to obtain reliable effects in the laboratory, possibly because the range of time intervals used was too small. The most convincing study is in fact an unpublished one undertaken by Dr Baddeley himself in natural conditions: he found that touch-typing was acquired with fewer errors by those practising for four hours a day.

In *The Psychology of Memory* there are many further instances in which a new problem is taken up, a large number of experiments is performed and then a few years later the problem is quietly dropped with no clear solution. One investigator ruefully remarked, "It must be concluded that the particular situation or conditions which will produce a facilitation by distributed practice in paired association learning still remain obscure." He had published twenty-three experimental studies on just this question before reaching this conclusion.

Many psychologists regard Ebbinghaus's influence on the study of memory as doubly pernicious. First, by deliberately restricting his investigations to the rote learning of nonsense syllables, he debarrd himself and inhibited his successors from studying one of the most important aspects of memory: namely, how new meaningful material is integrated with existing memories. Secondly, by searching for general laws of a quantitative kind governing such phenomena as the rate of forgetting or the directed attention away from investigation of the detailed processes mediating memory. Although the British psychologist Sir Frederick Bartlett

made these criticisms nearly fifty years ago, it is only within the past twenty years that psychologists have developed methods for studying memory for meaningful material and for investigating the processes underlying memory.

It has been shown that the more closely new material is integrated with existing material the better it is remembered; a rule that applies even to such deceptively simple material as nonsense syllables: the memorability of individual nonsense syllables is well predicted by the ease with which subjects can produce free associations to them.

Linking unconnected words by forming a visual image of their referents placed in some meaningful relationship to one another can greatly assist memory. Where complex material can be subsumed under a simple rule, memory is facilitated: at recall it is only necessary to remember the rule and to regenerate the material from it. Even when the material to be remembered is not uniquely specified by a rule, the existence of constraints makes recall easier: hence, verse is more readily memorized than prose since if the metrical and rhyming scheme is remembered, the number of alternative words that can appear at a given point is reduced and it is easier at the time of recall to reconstruct the original from the fragments that survive in memory. None of these findings is very surprising and indeed the principles they exemplify are implicitly used by mnemonic systems going back to the time of the Roman orators. It is none the less useful to have the principles made explicit, and satisfactory operation of mnemonic systems is confirmed by experiment.

The second major change of emphasis since the days of Ebbinghaus is that psychologists have become concerned not merely with discovering general laws but with attempting to specify the processes that mediate memory and other

psychological functions. An important question of this kind is whether there is more than one memory store and if so, what are the characteristics of the different stores. Psychologists have long distinguished between "short-term memory" and "long-term memory". Short-term memory has a limited capacity variously estimated at between four to eight items and decays within a matter of seconds unless subjects are allowed to rehearse the material: most people can keep a seven-digit telephone number in their heads provided their attention is not distracted, whereas they find it virtually impossible to retain a twelve-digit number after a single glance at it. Dr Baddeley was one of the first experimenters to show a substantive difference in the nature of short and long-term memories. The mistakes made in long-term memory for lists of words tend to be based on confusions of meanings—a few days after learning we may remember "cupboard" for "closet" or "man" for "person", whereas in short-term memory there is a tendency to substitute words that sound similar to the originals rather than words of similar meaning.

This finding suggests that it is the sound of the words that is retained in short-term memory, whereas only meaning is retained in long-term memory. Although the facts are clear enough, the interpretation remains in doubt. It has, for example, recently been proposed that there are not two functionally different memory stores but that the probability of retaining an item in memory depends upon how deeply it is processed. The more processing occurs, the more connections will be made with existing memories and therefore the more likely it is to be remembered. Paying attention to the meaning of a word is therefore likely to result in a more enduring memory of it than merely paying attention to the sound.

For the Biographers

Where were those moments? Dives
Into dark water to tear
Shells from their stalk of sand
Then rise to the shout of air
(I could not hold my breath
For long enough)
Vast steps to mount and cry,
Here I will kill my past,
Build and enter my temple,
Offer to cast!
(That melted and buckled boat
Would crush my foot).

Grey indecisive waters
Would hardly move away
For my flailing limbs as I fell,
Squallowing gouts of sea;

When I had hewn my staircase
Out of Yes, No, Yes, then
I tried to stride up, tumbled,
(Everyone laughing) down.

Trumpets! seven-league strides:
Lungs bursting with truth:
There is none of that in this life.

Lawrence Lerner

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many strategies that people can employ even when, as in the Sternberg example, they are not themselves aware of what strategy they are using. Not only many different people adopt different strategies but the same person may use several different strategies simultaneously. All the psychologist can observe is the input to the system and its output, and from the relationship between the two he must try to infer the nature of the numerous intervening processes, which may vary from subject to subject and from time to time within a given subject. If it is difficult to arrive at a rigorous understanding of performance on such a simple task as Sternberg's, how much more difficult is it in the case of more complex tasks?

Second, it will have been noticed that the Sternberg paradigm is a very artificial one. If we are given a word and asked to decide whether it is an English word, we clearly do not search an internal lexicon at the rate of one-fifth of a second per word. Indeed it is quite difficult to think of any situation in real life in which performance in the Sternberg task is an essential component. Hence, the generality of the processes inferred may well be very limited. The psychologist's defence would be that the enormous expenditure of effort devoted to this task is justified because only by taking artificially simple situations of this sort is there any hope of obtaining a detailed understanding of some of the processes that enter into cognitive activity.

Third, Sternberg's own theoretical model and all others applicable to his experimental situation in fact attempt to specify only a small fraction of the processes that enter into performance. Nothing is said about how the digits are recognized, about the nature of their representation in memory nor about the nature of the comparison process whereby a probe digit is successively compared with the stored representations of the digits held in memory.

Finally, despite ten years of intensive work on this simple task, there is still no generally accepted explanation. It may be as Dr Baddeley would urge, that the difficulties will be resolved by a further decade of intensive experiments, but it is equally possible that in ten years' time work on this task will simply have petered out without any final resolution, in much the same way as many of the problems tackled by Ebbinghaus's successors were solved but not solved.

The question arises whether there is any alternative approach to the problem of understanding the mind. One candidate is represented by work in the new field of artificial intelligence. Workers in this subject attempt to program computers to carry out intelligent tasks: the word 'intelligent' is much of a misnomer, for it is not clear how the human mind works. Its great strength is its precision and completeness: a computer will only carry out an intelligent task successfully if the program is precisely and completely specified. There can be no hidden assumptions since all the necessary assumptions are actually built into the program, the program will not work.

In constructing such programs most workers have not bothered to take into account the experimental evidence on how people perform similar tasks. They have, however, often used their own intuition about how they themselves carry out a particular task; moreover, it should be noted that if the computer is working within a real environment, for example, if it is interfaced with unprocessed speech or is manipulating real objects under visual guidance, then the nature of the mechanisms needed is constrained by the nature of the real world and the information that can be picked up from the world, in exactly the same way as is the human brain. There are not infinitely many ways in which the information received by our senses is related to the physical environment of which it is a signal: the relationships are the same for people as for computers, and at the very least, work in artificial intelligence must—and indeed has—clarified some of these relationships.

Most experimental psychologists have tended to turn their backs on artificial intelligence and Baddeley reiterates some of their arguments for so doing. He writes:

A further problem is that of relating the range of programming systems to experimental investigation. A system that is highly flexible will accommodate to any new empirical evidence without itself going beyond the evidence. Nevertheless, such a model would have two major drawbacks. First, the model's very flexibility would make it difficult to use predictively, so that it would not simulate fruitful experimentation. Second, it is in principle possible to produce a wide range of models, all based on different assumptions but all producing the same behaviour. If one has two or more models of semantic memory, all producing a reasonable analogue of human memory but based on different principles, how does one choose between them?

Such arguments have little validity. Whether or not a programming system that attempts to simulate the mind makes new predictions, it surely goes well beyond the evidence: it specifies detailed mechanisms producing intelligent behaviour and there is no sense in which these mechanisms are already contained in the evidence. Moreover, however flexible existing AI programs are, they are nothing like so flexible as the human mind. The difficulties in testing them experimentally are real, but they are the very same difficulties that confront psychologists when they attempt to test their own more loosely formulated theories of the mind. The difficulties arise because in any complex task the intervening processes are extremely complicated and cannot be directly observed: it will always be difficult to design experimental tests of theories embodying such processes, whether or not they take the form of computer programs.

Finally, there is little justification for Dr Baddeley's assumption that it is possible to construct many alternative models based on different assumptions for producing the same behaviour: the models that can be built are constrained by the nature of the task they execute and by the nature of the information received about the external world. Moreover, Dr Baddeley's argument again applies not merely to theories couched in the form of computer programs but to any theory that could be put forward.

Baddeley's comments on artificial intelligence are made as an aside or I must check on them at some length because they typify the views of many psychologists. Moreover, the current animosity between psychologists and workers in AI is an impediment to progress in the attempt to understand the human mind. Some of the animosity undoubtedly stems from the arrogant and exaggerated claims made by the AI fraternity itself, but such claims are natural in a new subject struggling to establish itself between the frontiers of computer science and of experimental psychology. AI can offer the psychologist a precise language in which to couch theories of mental processes and a method for determining the exact limits of the behaviour such theories will explain. The psychologist in turn can be given the tools of the AI workers to make use of their knowledge of the limitations and singularities of human performance: although the testing of elaborate theories is, for reasons already given, an extremely difficult task, the experimental psychologist has developed a discipline for the artifacts that may arise in experiments and a set of methods for overcoming such artifacts. It is a pity there is not more collaboration between the two schools of thought. Workers in both fields have the opportunity to make an overdue mutual understanding by reading Dr Baddeley's book: they will learn from it most of what is to be known of the experimental study of memory presented in a clear, honest and elegant fashion.

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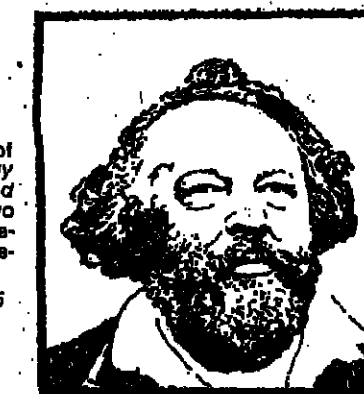
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The old girl network

By Lorna Sage

ELLEN MOORS:
Literary Women
336pp. W. H. Allen, £7.50.

This is the first really good general book on women's writing to emerge from the broody hum and rattle of the past decade. There have been many fighting revaluations of respectable women writers, but no one has managed to combine partisanship with criticism at all consistently. Ellen Moors does: for once, there is no necessity to respond with mental reservations ("all in a good cause", "women's studies is in its infancy" and so forth). Her sophisticated style and density of information make the book a distinct addition to the tradition of women's writing (complete with anti-traditions, contradictory turnings, dead-ends and wild offshoots) into a critical reality. And the edifice she assembles is entertaining enough, with its gothic nurseries and epic subplots, to banish decisively the memory of her predecessors and their plodding progress from Fanny Burney to Margaret Drabble, which all too often came out as a short distance indeed, a mere shuffle across the carpet.

The women who set the pace for Ellen Moors are, as the subtitle says, "the great writers," showy, extravagant and plentifully endowed with imagination. French and Ameri-

can women, often, who point up the signs of passion and ambition in their quieter sisters. Her opening chapter ("my tale is one of triumph, not a quest for failure") focuses on two of the luckiest and most successful writers of the nineteenth century, George Sand and Elizabeth Barrett Browning. They ate their cake and had it too: they lived their fantasy lives in fact. And they represented for their contemporaries the incarnation of the woman of genius. "This pretty, in fact, a cruel fellow in Mrs. Browning's Aurora Leigh,

And it is their hearts with love-knots to your foot,
Grown insolent about you against men
And put us down by putting up the lip...

That last phrase is presumably a pointed Jacobinism about scorn, but like so much in Mrs. Browning it is a prophetic approximation to modern slang—the sort of thing that made her seem both sublime and approachable, splendid and vulgar (as was George Sand, in a different way). They stand at the beginning here for that reason: their confident, prolific and self-delighting assertion of the public power of the writer.

Ms Moors wrote another very good book, *The Dandy* (1960), and it is that sense of style—a compound of attitudes, postures and personal myths as well as a well honed, often witty, Bemmel, Couture D'Orsay and Disraeli were

artists of appearances, not essences, and they seem to have provided her with a wonderfully effective precedent for getting away from the intrusive, bluestocking version of literary ladies. She starts with their outside, their famous, not quite empty gestures ("let us try to take Corinne seriously... the novel that Mme de Staël had the wit to write"), and so contrives to capture her subjects whole. The book also has twenty-four pages of portraits and photographs to exemplify the fascination of surfaces: prize grotesques like late Colette, or skin as if it were New Look drapery; Harriet Martineau (by Daniel Maillol) clapping, and rubbing noses with a prickly ear; bold Mary Wollstonecraft face to face with her admirer, more Victorian Mary Shelley; and Mme de Staël, of course, a bewinged and brilliant Lolita. Ms Moors assumes (surely rightly) that the language of looks is something women have studied (except dandies), and she ticks off George Eliot for being so shyly censorious about pre-eminence. She writes with relish about the images of themselves writers project. For example, on the giants of the early twentieth century, Cather, Stein, Woolf, Colette:

There is something imposing, even almost imposing, about the four of them. As a consequence, I can't help visualizing them blocked out together in stone as a sort of Henry Moore grouping—massive sculptural forms, sombre, solid and remote, with heavy shoulders, strongly modelled skulls, and perhaps a hole in the Moore style—where the heart is.

This is fun, but there is a straightforward critical point: an awareness of the importance of imitation, of how literature is made out of other literature, by borrowings and appropriations, one writer finding "her voice in another. She has little time for the weary idea that what characterizes women's writing is artlessness, spontaneity, and Richardsons who invented that manner, and tutored his female correspondents in it. Although the influence crosses sexual boundaries, she argues convincingly that women, more than much of the "personal, given-and-taken" of the literary life was closed, studied, with a special closeness the works written by their own sex." Through

reading, and often through letters, they part-created, part-stole their own fictions, so that critics are not going to be able to assess, say, *Aurora Leigh* (a "kaleidoscopic view of nineteenth-century fiction, mainly by women") until they come to terms with this enthusiastic mutual plunder. Women writers are engaged in "refashioning," a language largely fabricated "before the days of wide-spread female literacy" (There is an obvious analogy with the problems of dealing with "popular" literature, where it's also no good looking for authentic "working-class" writers in the nineteenth century all plucked their language and made defiant fictions out of hand-me-downs.) Nor that Ms Moors takes issue very directly with the routine critical assumption about "highly polished, wisely chosen, carefully selected" quotations and analysis to show that these shared myths and borrowed plumes produced a various, vital and occasionally great—tradition.

The networks of influence, rejection and cunning borrowing she uncovers are utterly absorbing. George Eliot's frustratingly saintly Dina Morris in *Adam Bede*, preaching on the village green, becomes a lot more intriguing as a descendant of Mme de Staël's scandalously romantic imprudence, strimming her lyre at a Roman carnival; and even Adam acquires some interest if

that certain Ms Moors's suggestion that he's really Robert Martin from Emma moved inside out. Jane Austen's reading list in turn (except for Shakespeare, Cowper and Dr. Johnson, mostly a collection of bad-dish women novelists) demonstrates how the individual feeds off the pioneering, provincial rick; though she did, interestingly, make good use of Mme de Staël's moral tales as well. The literary incest that went on between Emily Dickinson and Mrs. Browning (and Mrs. Browning and Jane Eyre) is her most extreme example, but there are widely implausible conjunctions too, such as Mme de Staël and Hannah More. They could all influence each other because, despite the cultural differences, and furious arguments dividing them, they shared the same vocation of writing, and the more or less unwilling vocation of their sex. George Sand, however, *Uncle Tom's Cabin*, Gertrude Stein found her "red deeps" in George Eliot. Ms Moors is particularly good on the special angle sex gave them on topics as diverse as literature, travel and monsters. And she confronts without embarrassment the

likely fact that the most passionate poets, Emily Brontë, Emily Dickinson, Christina Rossetti were virgins. "The more one says with both assurance and relief, that it was not some purely, consumptive, morbid cause [but]... Julius Breu, Prince of Anjou...". In short, the more things they shared was an elaborate, shameless and highly salacious fantasy life. Except that Ms Moors would want to add the "fantasy" is an indispensable from imagination, and that the sincerest it has provoked are mere impertinence.

Her best energies are devoted to explicating the generous, large-scale myth-makers of the nineteenth century. The book's one systematic foray into literary history does this with "creative" and "recent literature" but, not only because it is impossible to do everything at once, but also because by implication she finds less to admire in it. Precisely why, she is hard to tell: though amidst the few says it is possible to detect in her narrative is one called misanthropic (her place on Ann Radcliffe, stressing how sensible suffering Emily is, seems entirely unconvincing); and another Simone de Beauvoir, where she comes to terms with the dry and weedy poles of women's writings (the ones most about men) and so mixes out on some of the choicest pleasures of the sex war.

But since her focus on the collective cycle produces so many insights, it would be ungrateful to complain. After all, she is almost certainly right that segregating women's writing, and concentrating on their interrelations, is for the moment necessary and exhilarating. Some readers may be irritated by her bibliographical apparatus (where Wordsworth, William appears under Wordsworth, Dorothy, and Ted Hughes seems to have become a bad dream invented by Sylvia Plath), although on the whole the gesture seems fair enough in an unfair world. More seriously, what she has achieved in *Literary Women* is the all-important critical feat of bringing attention (cleverly, sympathetically) to a range of literary issues that will remain obscure, and judgments about the quality of some of her material to settle down—she admits that until she thought of them as women, she could not read them as women. Or Mrs. Browning. Without reading them fully in the first place, however, judgments are impossible. Which is why this book has enriched the practice of criticism.

Enter the précieuse

By Shirley Jones

IAN MACLEAN:
Woman Triumphant
Feminism in French Literature
1610-1652
314pp. Clarendon Press: Oxford
University Press, £12.50.

In tracing the evolution of the image of woman in seventeenth-century France from that of a creature weak, if not positively wicked in mind and body, apparently, cherished by medieval theorists of one kind or another, to that of a cult figure, a kind of secular goddess, Ian Maclean puts forward the view that St. Francis de Sales was to a considerable extent responsible for this metamorphosis. If this great figure helped the French Counter-Reformation to the "kind of writing" on the subject of women which was apparently common to that part of the seventeenth century, then one can only feel grateful.

But interesting though the thesis may be as presented here, it is not altogether convincing. Dr. Maclean's presentation is indeed scholarly, but it does not do justice to the complex medieval theologians, who would not have been contented with a superficially female figure. In spite of his insistence on his introduction of the importance of historical perspective, this is precisely what he lacks in some vital respects. There is too much one has to take on trust. The fact that there is almost no reference to the wider social, political and economic context of the period 1600-1652, and of the role of the church, is a pity. Given more specific

formation about the theorists and writers whose works are discussed. The exact social and cultural context is significantly absent, in spite of its reputation for stability, the seventeenth century was a whole in intellectual evolution, involving at times the coexistence of differing currents of thought. This meant, among other things, that language was ordered with an elusive, precise quality, developed for its exact meaning on the social and literary scene.

In the absence of this information, it is hard to make up one's mind about such writers as Grenville and Du Bois to whom Dr. Maclean frequently refers. What is the exact evidence of their having been influenced by St. Francis de Sales? What was their connection with the much better known Nicolas Peresé (a founder-member of the Académie Française and author of the *Le Plaisir de la Cour*)? And for that matter, what was Peresé's connection with St. Francis de Sales?

On the evidence which Dr. Maclean has put forward I am not convinced that St. Francis de Sales were a significant influence in the formation of the New Woman, the *précieuse*, since he leaves out of account the indisputable influence of Epicureanism as interpreted by the theorists of the *salon*. A feature of the latter of the seventeenth century is the polarization of moral thought between orthodoxy and the growing secular tradition whose exponent was the *salonnière*. The female counterpart of the *honnête homme* was not the *honnête femme* rather bourgeois piety Dr. Maclean highly commends on, but the eminently secular and essentially aristocratic figure of the *précieuse*—hence the very secular morality.

of *La Princesse de Clèves* (whose author, Mme de Lafayette, was referred to by a contemporary as "une précieuse de la plus haute volée").

It seems a pity, although it was doubtless unavoidable, that Dr. Maclean, having chosen to include a study of literary feminism in his book, should stop short in 1652, just as the study of *Le Grand Cyrus*, begun by the feminist masterpieces of the period, was reaching its apogee. However, the literary discussion does not do in my view the moral job which the problem underlying the study of feminism in any age. This is that the social image of women's claims to exercise themselves in public and private, rational and sensual beings, is related to, but not identifiable with, literary manifestations of feminism. That this point was clearly understood in the seventeenth century is demonstrated by Molière in his *Précieuses Ridicules*, where the silly bourgeois girls, who because they are bourgeois, play, with irony and comic and disastrous results.

However, questions of interpretation. Dr. Maclean's study of *Woman Triumphant* is welcome, not only because it gives valuable insights into the origins of feminism as a cultural force in France—and in so doing adds further material to the debate brilliantly begun by Pierre Tachery, whose study of *La Déesse féminine dans la roman européenne au dix-septième siècle* appeared in 1972—but because of the wider social and cultural implications of such a study, implications which are of particular interest to our own age. Given that society, Woman in its own image, any study of the norms and values imposed on women and of their reactions to them, must tell us a great deal about society as a whole.

Of archaeology and of Agatha

By Glyn Daniel

MAX MALLOWAN:
Mallowan's Memoirs
320pp. Collins, £6.95.

Autobiographies of archaeologists are not as frequent as they should be. Wallis Budge wrote *By Nile and Tigris*, Flinders Petrie *Seventy Years in Archaeology*, Margaret Murray *My First Hundred Years*, Mortimer Wheeler *Still Digging*, O. G. S. Crawford *Said and Done*, Leonard Woolley *Spade-work*, and Joan Evans *Prelude and Fugue*. Now Max Mallowan adds to this short list. *Mallowan's Memoirs* is a long, well-written and most interesting book. It is very well illustrated, and from time to time there are delicious turns of phrase, as when, describing his Persian and Indian cooks at Nimrud, he writes that "some were the worse for drink, others the worse for sobriety," or when Gordon Childe received royalty at the London Institute of Archaeology "his good manners got the better of him, and he was imperceptibly polite"; and he tells good stories, such as his account of when he applied for a vote at Torquay and was preceded by a lunatic. "Are you," said the registrar, "a temporary or a permanent inmate of the local asylum? If temporary you have no entitlement, if permanent you will be granted a vote."

Mallowan's Memoirs is really two books: it is an account of his professional career and achievements as an Oriental archaeologist; and an account of his non-archaeological life in the Second World War and of the forty-five years of his life as the devoted and loving husband of Agatha Christie. Born in London in 1904 of an Australian father and a Parisienne mother, he went to school at Lancing where his contemporaries included Evelyn Waugh, Roger Ford, Tom Durbach, and John Galsworthy; he was taught by J. V. Roxburgh, later to be headmaster of Stowe, who made an indelible impression on him and whom he describes as "indeed a prince among schoolmasters." Mallowan's father understood the family effect that a histrionic talent can exercise on growing boys.

He went up to New College in 1921, describing the translation from Lancing to Oxford as "a step from purgatory to paradise." He was taught by Percy Gardner and Stanley Casson, and he recalls the story of Casson's meeting with William Spenser (but making the invitation to tea, not to dinner as told by Sir William Huxley in his recently published *Spenser: A Biography*). The story, readers perhaps scarcely need reminding, is that the young Casson asked him, "Do come to dinner tonight to meet our new fellow, Casson." Casson replied, "But Warden, I am Casson," to which Spenser replied: "Never mind, come all the same." It is to be hoped this tale is not applicable to the many contemporaries that have been foisted on the Warden.

It was Spenser who had informed Leonard Woolley, who planned to be an archaeologist, and sent him off to Arthur Evans at the Ashmolean. It was his successor, Warden Fielden, who met Mallowan, aspiring to become an archaeologist. In Hogarth, and armed with letters from Hogarth and Casson, he was taken on by Woolley as his assistant, working at Ur of the Chaldees from 1925 onwards. He calls Woolley his mentor; he was also, very properly, one of his heroes: "always amiable, studiously polite, usually genial, but something of a tyrant as any successful head of expeditions has to be." He describes Woolley back in London writing at incredible speed in English that was a model of lucidity, far into the night, and adds: "The like of this prodigy we shall never see again."

The excavations at Ur over, he went to dig with Campbell Thompson at Nineveh, and then, in 1932, began his own career as a director of excavations at Assurhah. The Chagar Bazar, Tell Brak and in the British Museum before the war, and at Nimrud during the twelve years from 1949 to 1960, is well and fully told. Of intrinsic value, it is also

a record of British archaeological enterprises—at least a major part of it—in the Near East over thirty-five years. It is a contribution to the history of the development of archaeology and of changing techniques and ideas.

He is, for the most part, generous, wise, and benevolent in his judgment of his colleagues. Stephen Casson was "a man of talent and magnetism, perhaps the most lovely I have ever met." Lord Trevelyan "a galvanized wire of energy," and his description of Mortimer Wheeler is brilliant: "This magisterial of a man, an over-egged dynamo, strode through life, breathing fire, a fire which either burned opposition or was miraculously cleansing, a process of cauterization which healed and readjusted." But others suffer from his pen: Casson was "a man of ideas but not a profound scholar," H. A. L. Fisher is described as "that great and pompous man," Allen Lane (and this I find difficult to believe of the creator of Penguins) "read little." Gold was "a man of random learning but had blind spots, an inclination to be waspish, by temperament weak, insensitive to some aspects of archaeological discovery." Sidney Smith was "a difficult colleague... his learning was highly respected, but he was not a profound scholar at times." Richard Barnett "published too much rather than too little," and John Sparrow's influence on All Souls tended to be negative and he did not take sufficient interest in the work of the Fellows within the college walls, which I find a surprising judgment.

He has unbounded admiration for Kathleen Kenyon and the work she did at Jericho and Jerusalem, and who does not? He thinks she should have been director of the Institute of Archaeology in London and recalls the strange story of the dogs, which he says "were not his, but he wanted to keep her dogs, to whom she was devoted, in her room in the Institute, but there was opposition to this modest proposal. Wilfred, then director, wrote to Mallowan asking his views. He replied 'to the effect that I had always preferred dogs to human beings and that not so long before my time a predecessor at New College, Oxford, had kept a bear in his room without damage to the building.' I am not particularly against the alleged insanitary practices of animals and believe that excessive attention to sanitation weakens our natural resistance."

His picture of Gordon Childe is a little unfair. While he describes him as a man of brilliant intellect and energy, he goes on to tell him "this impractical man, an innocent abroad, clumsy with his hands and an indifferent digger... no administrator... this extraordinary man—the ugliest I have ever met, indeed painful to look at, his blue nose, the that of Cynrin de Bergerac, conditioned his nature." One asks, in what way? Childe was the kindest of men, good company, enjoyed good living and the friendship of very many acquaintances and the devotion of many colleagues and pupils.

Mallowan falls into the trap of supposing that because a man is a Marxist (or was so for a while) in politics, he is a Marxist in his archaeology. *Scotland Before the Scots*, yes, but that was a Jew de'spirit and deliberate racism to the author. He was always aware of his character difficulties, referring to himself as "impatient and rough" and then having "a certain intolerance" — here, looks the tyrant which every director of excavations must be! But behind the autocratic tyrant is a kind, perceptive, scholarly man—not unnaturally proud of the honours and fame that his work has brought him, and well aware that the work he depended on good fortune, hard work, and dedication. He is at his kindest and most generous when he talks about the young who have worked with him in the past twenty years, and names Joan, Gordon, and Richard, and many another. These in turn, he stands as he inherited the mantle of Leonard Woolley, now, I imagine, excavating in the Euphrates, Fields, will look down with pleasure on his pupil, and congratulate him on his achievement, as we all do.

In 1930 during Mallowan's fifth and penultimate season at Ur, he met Agatha Christie, who had been invited by the Woolleys to stay with them. They travelled back to England together on the *Taurus*

Express and were married in September. There began a partnership of mutual affection, devotion, understanding and trust which lasted for forty-five years and is brilliantly and lovingly recorded in Chapters 12 to 15 of this book.

When she died, as he was completing his *Memoirs*, Mallowan wrote that "death came as a merciful release, though it has left me with a feeling of emptiness after forty-five years of a loving and merry companionship. Few men know what it is to live in harmony beside an imaginative, creative mind which inspires life with zest. He writes of Agatha the person, of her books (and she wrote eighty-five of them, one for each year of her life), and her craft. She emerges as a modest, shy, retiring person with an inner sensitivity together with an intuitive understanding of the ideas hidden in more normal mortals, greatly gifted as a musician, and with a genius for decorating houses, planning gardens—and, of course, authorship.

The world will remember Agatha as the author of detective stories, the Queen of Crime, creator of Hercule Poirot and Miss Marple. When asked for the names of her favorite stories she wrote, as a rule, mention *The Murder of Roger Ackroyd*, *The Pale Horse*, *Moving Finger* and *Endless Night*. Her husband tells us that the basic idea of *The Murder of Roger Ackroyd* (which many critics think involves cheating) was suggested in a letter from Lord Mountbatten. He says that his favourite is *Endless Night*. *The Pale Horse* with its account of thallium poisoning has recently been made new sensationally in the new *Myself*, I am very fond of *Ten Little Niggers*, and of *Murder in Mesopotamia* which was based in part on the excavations at Ur and has ably vetted portraits of Leonard Woolley and his wife Kathleen. Mallowan, who has himself featured, he tells us, "as Emmott, a minor but decent character."

Agatha Christie's great success as a writer of detective stories made her writing anything else. They wanted a new Christie every Christmas, and she was not. But she insisted, and began writing under the name of Mary Westmacott. It is good to know that Agatha had finished her own memoirs and that these will soon be published. It will not only be interesting to compare Mallowan's picture of her with hers of him, but to read her candid views of archaeology and archaeologists. Some of these we have already had in that most delightful book *Come Tell Me How You Live*, published first in 1948 and reprinted two years ago. It is described as a book of memoirs; it is also a most valuable picture of archaeological work in the Near East. And it has in it two priceless stories: one about Richard Barnett, whose specially disguised mouse inside it, a mouse inside it, and another about the foreman who was unable to believe that Agatha did not want to attend a local hanging: "But," he said, "it is a woman who has poisoned three husbands, surely you do not want to miss that?"

But Mallowan's *Memoirs* is not only a book about archaeology, archaeologists and Agatha; there is also, throughout, an emerging clearly and certainly, the portrait of the author. He was always aware of his character difficulties, referring to himself as "impatient and rough" and then having "a certain intolerance" — here, looks the tyrant which every director of excavations must be! But behind the autocratic tyrant is a kind, perceptive, scholarly man—not unnaturally proud of the honours and fame that his work has brought him, and well aware that the work he depended on good fortune, hard work, and dedication. He is at his kindest and most generous when he talks about the young who have worked with him in the past twenty years, and names Joan, Gordon, and Richard, and many another. These in turn, he stands as he inherited the mantle of Leonard Woolley, now, I imagine, excavating in the Euphrates, Fields, will look down with pleasure on his pupil, and congratulate him on his achievement, as we all do.

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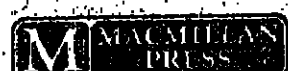
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to find each scrap revealing and significant.

Unhappily this propensity is sometimes pushed to tedious lengths. Dostoevsky makes a spiteful remark to his brother about the family's rich but philistine Moscow relatives. "No wonder," exclaims the biographer, "he would later be able to identify so closely with characters who suffer, not so much from actual poverty, as from the humiliation of their lowly status." Well, not very impressive perhaps, but let it pass. Two pages later, we pick up some casual gossip (not from Dostoevsky himself or from any member of the family) about his mother's compassionate attitude to the peasants. It was "no doubt" from her, muses the biographer, that Dostoevsky first learned to feel that sympathy for the unfortunate and deprived that became so important in his work. No, this time enough is enough. No reader should be asked to put up patiently with this proliferation of banalities.

The same applies to the literary debts. The young Dostoevsky read voraciously, and went into raptures over everything he read. Scarcely a classic of world literature escapes his enthusiastic eulogies, conventional in substance, but ecstatic in expression. The Russian habit of language lend themselves to this kind of hyperbole. These naive out-

pourings are treated by Professor Frank's evidence of "Dostoevsky's admirable independence of judgment". One example will suffice. Dostoevsky reads *Phèdre*, and speaks in a letter to his brother of the burning, passionate Racine, engraved by his ideal. "G. and Professor Frank remarks that "no earlier writer is closer to Dostoevsky's psychology than the devoutly Christian Jansenist Racine." I do not know whether Dostoevsky ever read Racine again. But I find any significant comparison between the two writers, or any hypothesis of a debt by the one to the other, quite unconvincing.

It would be wrong to attempt a verdict on one quarter—and potentially the least interesting quarter—of so massive an enterprise. Professor Frank is fascinated by his subject, and that is always a good starting-point. But it would be a pity if he were to sink under the weight of his material. The biographer, like the historian—indeed, like everyone who does not wish to become a professional bore—must have some feel for what to leave out as well as for what to put in. If Professor Frank, in the three volumes still to "come," can display a little more of the art to blot, this should be a very good biography indeed.

Beyond the Caspian Sea

By G. E. Wheeler

The Country of the Turkmenians
An Anthology of Exploration from
the Royal Geographical Society
Introduction by Sir Duncan Cum-
mings
312pp including 72 illustrations
and 7 maps. Ogos Press/Royal
Geographical Society. £12.50.

This anthology consists of eighteen articles and lectures published in the *Journal of the Royal Geographical Society* between 1835 and 1885. The region dealt with is the present-day Turkmen Soviet Socialist Republic together with part of the Uzbek SSR, both being constituent republics of Soviet Central Asia. The material harks back to the days when Britain took an active interest in the expansion of the Russian Empire towards the frontiers of Iran and Afghanistan, a process which, as far as Transcaspia was concerned, was not completed until 1884.

The subjects of the contributions are mainly related to topography, ethnography, and communications, all of which had considerable political and military significance for Britain at the time, although as Sir

Dennis Cummings is careful to point out, the RGS has always avoided involvement in specifically political studies. About half the contributors were British army officers, scholars and journalists, the remainder being Russians and one Hungarian, the celebrated Arminius Vambery. Some account of each of the British contributors is given in the Introduction. Most of their names are now forgotten except by specialists, an exception being Sir Henry Rawlinson whose name as a traveller, archaeologist, and also as a prominent Russophile, still lives on. In deference no doubt to the non-political attitude of the Society, Rawlinson's last-mentioned characteristic is not even mentioned. The *Book to the East* is his comments on the contributions of others.

Russian rule was not established over Transcaspia until the last two decades of the nineteenth century. The journeys carried out by European explorers were therefore extremely dangerous for the Turkmenians, and particularly the nomads, who were the most independent and warlike of all the Central Asian peoples, and the country was wild and intractable. Apart from Vambery, none of them was well equipped linguistically and only a few had much knowledge of geographical survey. But they were all men of courage and resource, and their accounts of their travels were accurate as well as colourful. They are therefore valuable in the sense that they describe conditions prior to the Russian conquest. For the most part, too, they make very interesting reading.

The publishers' statement that the collection spans "the profound changes brought about under the prolonged pressure of Russian rule, the arrival of the new culture which finally extinguished the old" needs some qualification. In the first place, the effects of the Russian presence on the old culture did not begin to be felt until after the establishment of the Transcaspian province in 1881. Indeed, except in respect of communications, urban development, and the like, the changes were very little felt until the introduction of Soviet power in 1920. Even now, after fifty years of Soviet rule, the old culture is still evident in the attitudes of the Russians, is very far from being "finally extinguished".

The *Country of the Turkmenians* is clear evidence of the active interest formerly taken by the RGS in a part of the world whose importance has grown in importance since the emergence of China as a great modern power bordering an Soviet Central Asia for a distance of 1,800 miles. First-hand investigation at the great experiment in modernization and economic development now being conducted there by the Russians, is no longer possible, but there is available a great mass of up-to-date scholarly Soviet material on Central Asia, for which the little notice in this book is a welcome introduction.

To the Editor

'Maledicta'

Sir—Quaint Professor Quirk, who claims to enjoy a good send-up, has been sent up so high that he will never be able to live down his outrageously distorted "review" of *Maledicta*. The *International Journal of Verbal Aggression* (Comimentary, August 19).

Just what possessed that hitherto respected scholar to expose himself worldwide as an *astutus britannicus*? Was it Professor Aman's deflation of Cacademia filled with frauds, bores, vicious quorks and other proper hypercorps? Was his animal hyperbolicism aroused by his WASPish fears of sex and elimination?

Whatever his reasons, Mr Quirk illustrated the classic Frustration-Affect-Aggression pattern by his frothing wholesale and *ad hominem* attacks on the offensive stimuli Aman & Co.

In his commentary, Mr Quirk wallows in our short "salacious" fillers, totally ignoring the major, essential, seminal contributions on value judgments, norm deviations, and woman metaphors, psycho-ostensives, and the like. Abhorred, he screeches about the "filthy" rectum and genitals of our baby, incapable of lifting his eyes to see the body, limbs, head, mind and soul of the newborn journal.

If one were to send Mr Quirk's queer kind of review, practised too frequently in Cacademia, one also could denounce his co-authored 1,120-page *Grammar of Contemporary English* as an "orgastic indulgence in unbridled smut", discrediting his valuable tome as the work of fellow "smut sniffs", for he boldly prints such smut as *stink, blow, eat and come* (pages 117-119), *shit* (pages 114, 121), as well as *hugger and fuck* (page 413).

While Mr Quirk fails to comprehend his most obvious tongue-in-cheek intentions (in editorial announcements, etc), he frantically tries to show how much he does not "smut", even in the Indian place name Waukesha (as in "Fox you, Quirk", "Waukesha is the name of a not-twist" "onomastic use" "onomastic", and his universal knowledge stops short of Mongolian: *Amian*, from *Celto-Germanic ambaht-manno* "omundman" in Mongolian slang means cunt.)

The incredible distortion and unexplained hatred by Mr Quirk are best illustrated by his parading our paraphrase of the *New York Times* slogan ("All the news...") as indicative of the literary quality of the entire journal. What a cheap stab at our respected contributing scholars Shipley, Honko, Leach, Doyle, Medford, Legman, et al surely write in a style superior to Mr Quirk's Old English drudgery and rimbuling—unless one is impressed by Quirk's low level of wit, as in his insult: "My pet heaver, 'Randolph' can do better than that!"

On the whole, one cannot be cross with Mr Quirk, for he demonstrated so superbly that even as learned a man as he can be upset by deviations from the norm and other offensive stimuli, releasing his affect with the same vituperative vehemence as an enraged fishwife cheated out of a quid. Since he served our research so well, I won't even wish that his lacryma be filled by our Ancient Egyptian friend.

REINHOLD AMAN.
Maledicta, 331 S. Greenfield,
Waukesha, Wis. 53186, USA.

Denis Devlin

Sir—When Denis Devlin used to blurt out, as at one time during his student days he had the habit of doing, "I hate scenery" (or the for him closely related "I hate nature"), he was not, as your reviewer Douglas Sonty appears to believe (September 2), making an anathematizing gesture against the planet's available scenery; he was merely withdrawing himself from acceptance of someone else's use of words in some particular set of circumstances. Devlin's poems reveal very often a poet who could display splendid words to match whatever natural scene happened to be delighting his eyes; a large existing public of admirers of Devlin's work are well aware that this is the case.

BRIAN COFFEY.
48 Alma Road, Southampton.

Frederic Manning

Sir—Yes, I listened to Dick Cady talking about Manning with pleasure and profit—in fact it was his enthusiasm for *Scenes and Portraits* that led me to the book (Letters, September 9). He knows much more about Manning than I do, or perhaps than anybody else does now, and the evidence he offers makes it clear that I was wrong in saying that Manning refused a commission to write the *Scenes and Portraits* (which I have since read). Manning's letters are a central character in the book. It is hardly my "mid-thirties school-of-Auden attitude, however, that is responsible for the view that Bowen chooses working men instead of his own kind for his conditions and friends. The evidence is overwhelmingly there in the book, together with a distinct antagonism to the attitudes of the officer class, although not to individual officers. As to the rest of Cady's letter, he surely knows Manning's aims too hard. If Manning is not in his own history, his one great book has been frequently and adequately praised. This book is enough for permanent remembrance, but I think that he was an important essayist, and that he could have done one or two—based on inadequate evidence.

JULIAN SYMONS.
147 Ramsden Road, SW12 8RF.

Nelson

Sir—With regard to "Nelson and his dog" (TLS, August 19), I was never under any misapprehension that the name of the lady with whom Nelson was associating in Loughorn was Dolly. As Elizabeth Suddaby correctly points out, Fremantle used it in the "colloquial sense of mistress or prostitute", and could also apply it jovially to the enchanting Betsy Wynne whom he married in Naples. The word was not pejorative like "Dolly" and indeed has seen a good deal of use in the last century. "Dolly" being applied to attractive young women more or less irrespective of their morals. As a footnote Parkinson comments on the absence of a bibliography. As a student of the subject, he must surely know that there is a number of excellent bibliographies available to those who wish to further their knowledge. My bibliography was not written with the intention of being a bibliography of about thirty pages. The bibliography would not have benefited the general reader, but would certainly have put up the cost of the book.

The Public Record Office has already yielded up a great deal of material concerning Nelson's prolonged and bitter life with Mrs. Vincent. I have not the money, and no doubt in due course may get more. Unfortunately, while the limitations of a single volume, one cannot en-

large upon every aspect of Nelson's life and career.

Mr Parkinson queries my judgment that, if Nelson had heeded his own advice and kept clear of Naples, "history would have been very different". Yes, it would. For one thing he would not have become involved in the sordid Coraciolo affair which has left a stain on his record that not even his most ardent admirers have ever been able to remove. For another and far more important reason history would have been different if Nelson had not dabbled at Palermo. He would have concentrated on what should have been his main preoccupation—the blockade and siege of Malta. There is every reason to suppose that the harassed French garrison in Valletta would have yielded months before it did, if Nelson had been personally present in Malta. At the same time the French supply train in Alexandria could have been summarily dispatched, thus putting the seal upon the Battle of the Nile and terminating Napoleon's career in the East.

ERNLE BRADFORD.
Madrina House, Marina Alley
No 2, Kalkara, Malta.

Robert Garioch

Sir—In my review of Robert Garioch's *Collected Poems* (September 9), some overzealous sub-editor has added the meaningless gloss "truly" to the Scots word *vir*, correctly glossed by me as "energy".

EDWIN MORGAN.
19 Whitingsham Court, Glas-
gow G12 0BG.

André Gide

Sir—I am happy to supply the information requested by Gide editor Jean Lambert in a recent letter to the TLS. (August 19). The letters from Gide's letters are from *Revue de la Vie* and the *Book*, Book X, lines 282-284.

ANTHONY W. SHIPPS.
Indiana University Library,
Bloomington, Indiana 47401.

'The Colonial Encounter'

Sir—May I put right an error in the heading of the review entitled "Into the Interior" in your issue of Friday, September 2. I am the author, and not the editor of *The Colonial Encounter*. I should be glad if this could be set right in the annual index, otherwise the book will be wrongly classified in bibliographies.

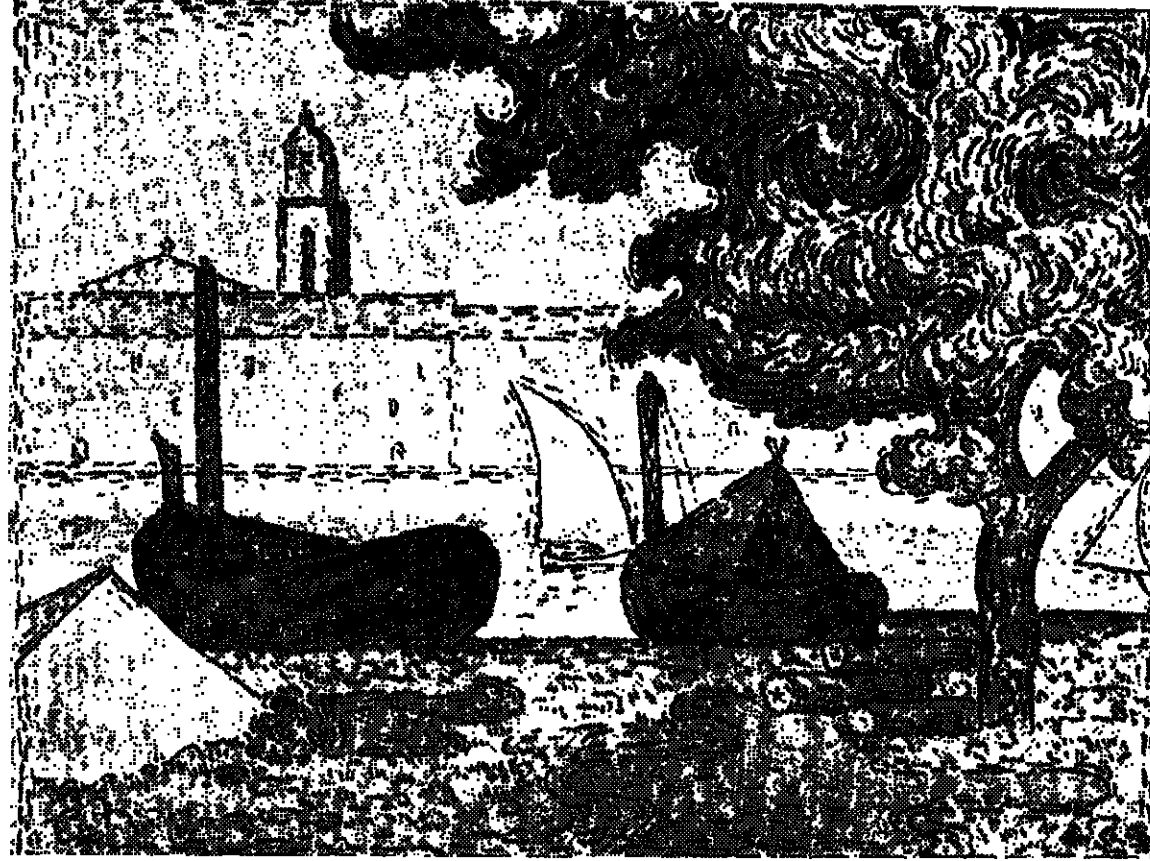
M. M. MAHOOD.
Rutherford College, The University,
Canterbury, Kent CT2 7NX.

'Snuffy Charlotte'

Sir—In the TLS for August 19 there is "an anonymous caricature addressing" Queen Charlotte's love of jewellery. The Queen of Hearts covered in diamonds? No doubt. However, the open box which she holds in one hand is not a jewel box, the gesture of the other hand with its thumb and forefinger pressed together in front of her nose is perhaps intended to show something besides the jewelled ring on the little finger of that hand; and when we observe the smudges on the royal nose and upper lip, we can hardly fail to recollect that the nickname of this prolific and unfortunate wife of George III was, after all, "Snuffy Charlotte".

C. Northcote Parkinson comments on the absence of a bibliography. As a student of the subject, he must surely know that there is a number of excellent bibliographies available to those who wish to further their knowledge. My bibliography was not written with the intention of being a bibliography of about thirty pages. The bibliography would not have benefited the general reader, but would certainly have put up the cost of the book.

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"Saint-Tropez II" by Paul Signac: a colour lithograph of 1894, one of an edition of 100. From Sotheby Parke Bernet's catalogue (241pp. £4.50) of the collection of nineteenth-century and modern prints of the late Sir Rex B. and Nan Kivall, for many years director of the Redfern Gallery. This outstanding collection includes prints by—among others—Bonnard, Braque, Cassat, Degas, Gauguin, Manet, Picasso, Cézanne, Chagall, Dali, Kandinsky, Souleas, de Staël, Dufy, Ernst, Matisse, Renoir, Rouault and Vuillard, to be sold on Tuesday, October 4, in 300 lots. Among the most important and valuable items are Bonnard's "Paravent à quatre feuilles", a series of four lithographs published in an edition of 110 in 1899; a folio of ten zincographs, mainly of Breton subjects, by Gauguin, also 1899; an etching by Renoir printed in dark green (one of his series of grotesque Komiker) of which only two impressions have been recorded; a Toulouse-Lautrec of "La Goulue et sa soeur", 1892, signed in pencil, no 76 from the edition of 100, and his dry gold and silver lithograph "Miss Loe Fuller", 1893. At the less accessible end of the market are some very desirable landscapes and pastels by Maximilien Luce and Eugène Bissière, and some delicate etchings of trees and country scenes by Graham Sutherland, executed in the 1920s.

'L'Assassinat de Paris'

Sir—Attentive readers of Richard Cobb's review of Louis Chevalier's *L'Assassinat de Paris* (September 2) may have wondered what Colchester was doing in his last paragraph: he describes it as a place for which Professor Chevalier's dreadful warnings have come too late. I would have hastened to enlighten them sooner, had I seen the article when it came out, and not ten days later.

Professor Cobb knows what he is talking about. He is one of Colchester's most distinguished sons, and has revisited his native place at least twice recently. He has exaggerated a little in his dismissal of its prospects, but he would have been justified in exaggerating a great deal, if he could better have drawn attention to the danger. Frankly, Colchester is not yet another Paris pompidouien; but it is in immediate danger.

The towers of the University of Essex are our Nanterre (fortunately not more well built). The east-west "relief road" is our *Autoroute du Sud*, our Bois de Boulogne, High Woods, is under threat of obliteration by a huge private housing estate. Our parkings do not lurk underground; they loom in one place over the ancient wall itself, elsewhere they reinforce the devastating effect of our *Maître-Montparnasse*, the hideous Post Office tower, which has ruined the skyline for the next fifty years (I assume it will then fall down). And so on. It is very, very easy to show parallels between the fate of these two ancient Roman cities; and I am grateful to Professor Cobb for giving me the opportunity.

But is the warning too late? For Paris, I fear, certainly; for Colchester, I think not. There is still much of beauty, interest and charm in the town and its neighbourhood; still much that an intelligent policy could redeem; and the town council has of late years done much (perhaps not enough, but give it its due) to enhance the heritage in its care. The opportunity still exists; but time is desperately short. What is needed above all is a revival of those brave plans for saving our historic cities that were so much talked of a few years ago; and a minister resolved and able to carry them out. It is not much to ask.

JOSEPH L. WHELAN, MD.
820 Arlington, Potomac, Michigan 49770.

and need not cost very much money, since the chief necessity is to stop unwise expenditures; though a handsome contribution to the cost of maintaining historic buildings would be more than welcome. The alternative is frightful: simply that within ten years Professor Cobb's gentle overstatement will have been totally overtaken by events, and Colchester will be almost unrecognisable, and to anyone of civilized tastes, nearly uninhabitable: for its Roman street-plan, medieval walls, and Georgian houses will be lost in yet another Alphaville.

HUGH BROGAN.
2 William's Walk, Colchester.

'Star Wars'

Sir—Is it not time for questions about the literary antecedents of *Star Wars* to be put to rest once and for all? I am sure the thinly disguised Merlin not to mention Excalibur are sufficient proof that the origin is the Arthurian legend and its latter-day version, C. S. Lewis's space trilogy, particularly the concluding volume *The Horse and His Boy*. Material from *Oz* and *Lord of the Rings* are mere embellishments.

ALASTAIR FOWLER.
Department of English Literature,
University of Edinburgh.

Social Anthropology

Sir—I was very interested to read the two letters under the heading *Social Anthropology* in your issue of August 19. I am a chi-Tonga speaker from the Lake-side Tonga of Malawi, and I should say that the so-called Tongas of Zambia, Mozambique, Malawi, etc. are one people. Just like any other Central African ethnic group, the Tongas of Malawi are a people who have been divided by the divisive effects of colonial boundaries, and other factors, these people appear divided. But they still speak recognizable chi-Tonga, with only slight dialect variations due to the distance between the group and also perhaps because of the influence of different colonizers (e.g. the Lake-side Tongas of Malawi tend to use English numerals) and different African neighbours. But these linguistic variations are only

JOHN BEATTIE is the author of *Understanding an African Kingdom* (Bungoma, 1965).

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Glyn Daniel's books include *Megaliths in History*, 1975.

casting the point is transparent: since he refuses *ipse dixit* to admit any "theoretical distinction between denotation and reference" (more precisely, to admit the former as a subset of the latter), his original formulation has the absurd consequence that paintings having no corners and contours as their "subjects" must also denote them in heaven knows what ontological jungle.

As a connoisseur of "Anglo-Saxon logic", Scruton surely must realize the perils of shifting one's ground.

V. A. HOWARD.
140 Carlton Street, Apt. 1007,
Toronto, Ontario, Canada M5A 3W7.

Charles Williams

Sir—In my review of Lois Glenn's *Charles W. Williams: A Checklist* (April 29), a criticism of the *Poetry at Present* essay was undoubtedly being based on a misreading for which I must apologise. In fact the entry numbers the end pieces correctly: in this respect the book is not at fault.

ALASTAIR FOWLER.
Department of English Literature,
University of Edinburgh.

'The Arts and Cognition'

Sir—It is just desert that Roger Scruton adds his own views to the lengthening list of those who misrepresents. In his reply (September 9) to mine (August 26) to his review of *The Arts and Cognition* (August 12), he says that "on Goodman's view representation is a species of denotation, and therefore it would be absurd (for Howard) to deny that their formal properties are the same".

But I do not deny that I deny what Scruton originally said, namely, that "the formal properties of the relation between a painting and its subject" are identical with the formal properties of denotation". Scruton's motive for re-

DENNIS DONOHUE is Professor of Modern English and American Literature at University College, Dublin.

R. M. Franklin is a Fellow of All Souls College, Oxford.

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like those any Englishman would notice in different English towns—London, Birmingham or Cardiff, for example.

JONAS CHIRWA.
University of Dar es Salaam, P.O.
Box 35092, Dar es Salaam.

'The Figure in the Landscape'

Sir—I think that John Cope misrepresents some of my arguments in his review of *The Figure in the Landscape* (September 2), but other than that, I am sure he is right. However, as a matter of fact, the sources of the plates are listed on page iv.

JOHN DIXON HUNT.
Bedford College, Regent's Park,
London NW1 4NS.

'Poetry Wales'

Sir—We would be grateful for space to have contributed from your readers for a future number of *Poetry Wales*.

The Summer 1978 issue of *Poetry Wales* will be a special number on the Welsh traditional forms. Articles and features, and a selection of new poems in the strict form in Welsh, will be included. But we are interested also in publishing a selection of poems which attempt to use the strict forms in English, or to use *cynghanedd* in the issue of August 19. I am sure we invite the submission of any such work. The firm deadline is March 1, 1978; earlier submission would be appreciated.

It is well known that to a greater extent than in other countries, Wales has a lesser canon of writers. Owen, Hopkins, Auden and Graves all experimented with the Welsh metres and *cynghanedd* in English. Perhaps others are doing so now; and we would like to hear from them.

J. P. WARD, Editor.
Welsh Language Editor,
Poetry Wales, University College of Swansea, Department of Education, Hendreffeol, Swansea, West Glamorgan.

Among this week's contributors

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The attractions of the South

By Giuseppe Galasso

DAVID ABULAFIA:
The Two Italies
Economic relations between the
Norman Kingdom of Sicily and the
Norman Kingdoms
310pp. Cambridge University Press.
£14.50.

The existence of two Italies—one of them economically advanced and the other underdeveloped, one closer to western European models of society and behaviour, the other to Mediterranean models—is a fact which demands an explanation. Ever since the unification of the country in 1860, debates on "the southern question" have had to face the problem of actually interpreting this phenomenon. It is due to an irreducible ethnic and geographical disparity between the two parts of the country? Or did it arise historically and have a precise beginning in time? And if it is of historical origin, how far back

and in what particular events must we return if we are to try and find an explanation that still holds good for the reality of today?

David Abulafia's *The Two Italies* furnishes serious arguments for those who maintain we must search in the past for the origins of Italian dualism. These origins are not in fact the objective of his research, rather an indirect implication from it. The author's immediate and specific concern is the clearly defined historical question of the economic relations between the kingdom of Sicily under its Norman rulers and the communes of northern Italy. But Dr Abulafia's contribution towards solving the problem of Italy's historical dualism may be all the more suggestive just because such was not in fact his immediate aim.

The book describes the commercial penetration of the Mezzogiorno by Genoa, Pisa and Venice as revealed in the surviving documents. This penetration was characterized by the constant efforts of its protagonists, and the fierce rivalry between them, to obtain from the Norman rulers of the Mezzogiorno the widest possible privileges in favour of their own

influence and activity in the kingdom. Dr Abulafia is very conscious of the limitations of his documents, which make it impossible, among other things, to get any detailed idea of commercial activity in the southern cities, so that the most direct and interested opponents of this commercial "invasion" are missing.

Moreover, the available documentation gives the lion's share in the invasion to Genoa, though my own impression is that the present state of the documentation very probably misrepresents only the proportions and not the substance of the balance of mercantile power as it was established in the twelfth century. Dr Abulafia rightly notes that northern interest in the Mezzogiorno was not due simply to its position on the Mediterranean trade

route, but to the luxury markets available there. Rather it was grain, furs and raw cotton that attracted their attention. There were various reasons, therefore, why the markets of the south were important, as well as other details of economic life in that region (the circulation of gold coinage, a peculiar system of taxes and customs dues, the presence of many Jewish or Muslim merchants) which made the Norman kingdom an area of great economic attraction for the maritime cities of the north, both as an "oriental-type" luxury market and as an "occidental-type" agricultural producer.

In addition to this, textile manufacture developed strongly in northern Italy during the twelfth century, often in part with raw materials from Sicily, and as a result of this the Mezzogiorno, where local demand was growing, became a very good customer for northern cloth and fabrics. Thus there came about the double process whereby the manufactures which local production might have pressed for were never established, and the quite promising commercial activity that in the previous centuries had characterized such cities as Amalfi developed no further.

Dr Abulafia does not shrink from having to answer the old question of whether it was unification under the Normans which deprived the Mezzogiorno of its opportunities, and its dynamism, or, on the other hand, the communal regime which determined the economic development of the cities of the north. But he restricts himself to observing that, by selling its cloth, the north found the way to pay for its imports from the south; which means that there was a high degree of complementarity suddenly between the two economies. This greatly reinforced the latter's dependence on the north. Vectors were thus forged which would one day grow increasingly apparent as our Italian dualism. Dr Abulafia does not say this in so many words, but it can be read without too much difficulty between the lines of his book.

Nor, even in its beginnings, was this process merely economic. Trade and politics go largely hand in hand. The Norman kings' interest in extracting all possible profit from their kingdom immediately led them to favour trade with foreigners who paid considerable amounts in tax, despite all their privileges, and were a powerful stimulus to local production. International politics added its weight too to the convenience of this agreement between kings and merchants, given that the merchants were in a position to be of great assistance to the kings in their struggles with the German and Byzantine emperors. All of which makes it unnecessary for the Mezzogiorno to have been a long time in coming to realize the advantages of this arrangement for itself.

His book merits a large measure of agreement, then, even if other points of view are possible on isolated questions. This accurate and fallacious local study will sustain the convictions of those scholars who, like myself, see international trade on the one hand, and a feudal regime on the other, as historical factors in the age-old underdevelopment of the Italian south.

In medieval terms

By R. M. Franklin

D. J. A. MATTHEW:
The Medieval European Community
515pp. Batsford. £12.50.

D. J. A. Matthew's *The Medieval European Community* is avowedly aimed at a wider audience than that of professional historians: "those who wish to understand better the nature of the European community and who believe that history may help them to do so." It also has a polemic purpose, to counter the "woeful ignorance and prejudice of all sorts about the medieval 'Middle Ages', fostered by the media."

This is a bold and ambitious project, requiring wide learning and the courage to attempt a composition on a very broad canvas. Taken as a whole, it is a considerable success.

It is not, though, just a large-scale restatement of conventional historical themes, but a genuine interpretation. The history opening chapter admirably displays both his learning and originality of approach, as he considers the links between European states and their development in the 500 years before the Reformation in terms of the sea. He ranges from the tensions between the House and the Scandinavian states of the north to the long, and ultimately unsuccessful, struggle for survival of Constantinople in the south with equal facility of reference. The advantages of waterborne transport in earlier ages have long been historical truism, but it is unusual, at least among English writers, to find their consequences appreciated and expounded so convincingly. In particular, Dr Matthew reverts to the theme of the importance of sea travel to explain why the limited access of the states of eastern Europe to sea coasts in the late Middle Ages helps to account for their diminishing contact with the west. It is a great pity that there are no maps to illustrate these conclusions about the sea. Although Dr Matthew's views are nearly always convincing, they are by no means always simple to follow, even for a reader familiar with the chief reading and political centres he discusses.

Even beyond his learning, Dr Matthew's greatest virtue as a historian is his acceptance of his chosen period in its own terms. He gives a sharp reminder that the literary remains on which our knowledge of the Middle Ages depend were, at least until the nineteenth century, the product of a society generally non-literary, and must always be studied with this in mind. Historians of recent years have, very properly, put the past to the question in the effort to extract from their sources information about social, economic or demographic matters, in which the authors of those sources had no interest. This process is essential for the advance of knowledge, but it can lead to distortion. To quote

one example, learn to enjoy medieval tales of lecherous priests as jokes against father-figures, or foolish peasants instead of twisting them into evidence of anticlericalism and ecclesiastical corruption, as humourless reformers, and historians, have been doing for centuries?

This lively sympathy with the past permeates the whole book. It leads to most sensitive and positive accounts of the machinery of power at the root of so many medieval social reactions, and of the readiness of ordinary men at the end of the period to dissociate themselves from political responsibilities in the face of a quiet life. But it is his handling of disturbing discontinuity with the present, expressed in derogatory comparisons, that is most striking.

Obviously, the medieval world was almost unimaginably different from our own. Obviously, there are aspects of its life which prompt a sense of awe, especially among the clergy. Yet it is hard to imagine any informed modern observer preferring to exist under the conditions of the twelfth century, even setting aside our purely physical advantages. That being so, historians need to resist the temptation of over-partiality for the past, especially as this may well alienate just the class of reader for whom Dr Matthew is writing.

Those readers who find in the book much more than enough to compensate for such minor infelicities. As well as conveying a sense of the reality of a past, Dr Matthew provides an analysis of it which is never less than absorbing and often quite excellent. His account of the religious developments of the twelfth century preserves a nice balance between theological and jurisprudential springs, and is convincing at every point, although curiously enough he does not fully convey the sheer scale of the achievement of Aquinas in the next century.

Most interesting of all, however, is his attempt to create a rationale for the last two centuries of the Middle Ages which is independent of earlier categories of explanation. He sees this period neither as one of decline, on the Haskins model, nor as a late medieval renaissance, but as a period of change, but as an era to be assessed in its own right, a time of the reassertion of dynamism after a variety of political challenges. It is not a viewpoint which will command universal assent; but it is powerfully argued, and deserves close attention.

This is not an easy book, nor is it easy reading. Dr Matthew has avoided the pitfall of using the technical jargon of medievalists any more than is strictly necessary. But his vocabulary leans towards abstraction, and his style is highly concentrated. This is an inevitable corollary to the real depth and sophistication of his thought. It is not for the eye in the study of the Middle Ages. For anyone with a serious knowledge of the period, on the other hand, concerned to probe beneath the surface of events to the deeper currents of medieval life, it will prove a most illuminating guide.

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The great meat fiasco

By Archie Brown

ROY A. MEDVEDEV and ZHOES A. MEDVEDEV:
Khrushchev: The Years in Power
198pp. Oxford University Press.
£3.95.

NIKITA SERGEYEVICH KHRUSHCHEV:
The "Secret" Speech
134pp. Spokesman Books. £1.65.

The brothers Medvedev have made an important contribution in recent years to Western knowledge of Soviet political life. In their latest study, *Khrushchev: The Years in Power*, they add less to the existing stock of knowledge than in most of their previous works, but even when the facts are familiar (and not all of them are), their perspective is often a fresh one.

The brevity of the work precludes any attempt at comprehensive coverage of their period. In a longer book, one would, among other things, have expected the authors to make more of an attempt to integrate and evaluate the material available in Khrushchev's own lengthy memoirs. They concentrate mainly on agriculture, seeing in Khrushchev's innovative ideas, successes and failures in this sphere the key to his rise and fall.

Some of Khrushchev's agricultural ideas were good, but his hopelessly over-optimistic targets led to fiasco. Roy and Zhoes Medvedev describe the force and tragedy of the attempt to make a sensational advance in meat production within the Riazan province of the Soviet Union. The regional party first secretary in Riazan, A. N. Larionov, with an eye to political advancement, responded to Khrushchev's exhortations by committing himself to the doubling of meat production in Riazan in 1959, notwithstanding

the fact that in 1958 the improvement in Soviet meat production had been of the order of 5 per cent (in response to Khrushchev's demand for a 60 to 70 per cent increase).

To meet their target, the Riazan regional party committee sequestered animals from the peasants' private plots and even dairy cattle and breeding stock were slaughtered. Taxes payable only in meat were levied by the party committee and they applied not only to farms but to all other institutions. As a result, workers in factories and offices would be despatched to go to shops and buy up any available meat, whereupon it was sold back to the state. But this was not enough. Farm managers had to venture into neighbouring regions, buy cattle there, and bring them home to Riazan. Getting them back was easier said than done: once officials in the neighbouring regions who were also under an obligation to reach much bigger meat production targets than hitherto, realized what was going on. To get illegally purchased cattle past police roadblocks set up in the neighbouring regions, the Riazan buyers had to adopt the techniques of rustlers, avoiding the main roads and travelling back with their purchases by night.

By such methods the Riazan party authorities were able to claim in December 1959 that they had actually quadrupled meat production, so earning themselves glowing tributes at a plenary session of the Central Committee of the Soviet Communist Party and from Khrushchev personally. Larionov was made a Hero of Socialist Labour and received the Order of Lenin. A year later the consequences of the 1959 agricultural "victory" became all too painfully clear. Inspired by their achievement in that year, the Riazan party committee had promised to produce still more meat in 1960. In fact they managed to produce only 30,000 tons of meat rather than the 180,000 which they had pledged. A special delegation from the Central Committee con-

firmed that agriculture in the region had been devastated, and one day before the regional committee was due to meet to consider the debacle Larionov shot himself.

It is the contention of the Medvedevs that not only the relatively unknown Larionov but Khrushchev himself was destroyed by the adverse consequences of the ebullient party leaders' slogans, campaigns and boasts (such as his claim that the Soviet Union would "surpass America in meat production in three or four years"). Indeed, as the authors point out, even in Khrushchev's last year in office, 1964, meat production was actually lower than it had been in 1959 and the contrast between Khrushchev's promises and achievements in agriculture could not fail to weaken his position.

The space which the authors allocate to agriculture in comparison with other areas of policy, including reform of the party structure, does not, perhaps, reflect accurately the contribution made by Khrushchev's initiatives in these other spheres to his political downfall. However briefly, the Medvedevs rightly note the great importance of two of Khrushchev's inner-party moves—the insistence on a one-third turnover in membership of party committees at elections, and the division of party organs at the regional level into organs for industry and organs for agriculture. Both changes increased the insecurity of party officials and the second change brought ambiguity and confusion into the party chain of command. The authors go so far as to ask the rhetorical question: "Had not the Party of Workers and Peasants been divided into two parties—the Party of the Workers and the Party of the Peasants?"

One point which has received little attention from other writers on Khrushchev and which is well brought out by the Medvedevs is the influence wielded by Khrushchev's personal advisers and, most notably, A. S. Shevchenko, V. S. Lebedev and A. I. Adzhubei.

In the post-Stalin era it has become customary to think of power as residing in the person of the First (or General) Secretary, in the Politburo and in the Secretariat of the Central Committee. But the more important become the views and influence of its closest advisers, even the official party standing of the latter is well below Politburo rank.

Thus, it is evident that Shevchenko influenced Khrushchev's agricultural policies more than did any of his Ministers of Agriculture and that he must share in both the credit and the blame for Khrushchev's maize-growing campaign and its excesses. Lebedev was a relatively liberal influence on Khrushchev's cultural policies. The fact that policy in the cultural sphere was full of inconsistencies reflects the conflicting advice which Khrushchev was receiving from this and other quarters, as well, of course, as the point that many important decisions on cultural matters were taken by agencies other than the office of the Party First Secretary.

It was, however, as a result of Lebedev's reading aloud to Khrushchev of a number of literary works—and most notably *One Day in the Life of Ivan Denisovich*—that they were able to find their way into print. Lebedev's cooperation in the bypassing of conservative censorious bureaucrats was thus directly responsible for Khrushchev's approval for publication of the most politically momentous literary work to appear in the Soviet Union since Stalin's death. The specific influence of Lebedev is harder to pinpoint but was probably substantial in foreign affairs. As Khrushchev's son-in-law, he was particularly close to him and was his personal emissary on a number of especially sensitive diplomatic missions.

One point which has received little attention from other writers on Khrushchev and which is well brought out by the Medvedevs is the influence wielded by Khrushchev's personal advisers and, most notably, A. S. Shevchenko, V. S. Lebedev and A. I. Adzhubei.

Foreign Trade. One piece of new information which they supply in this connection is that Khrushchev disliked N. S. Tolstolichuk, the Soviet Minister of Foreign Trade (who holds that office to the present day) and enjoyed bypassing him in international negotiations, even when these were directly linked to trade.

Such gathering of an excessive power into his own hands and that of his personal cabinet is, in the Medvedevs' view, one of the main grounds on which Khrushchev deserves reproach, and they are also strongly critical of his direction of agriculture and the economy in the later years of his rule. Their overall verdict on Khrushchev is not, however, a wholly negative one. This comes out all the more clearly in the same authors' introduction to Khrushchev's *The "Secret" Speech*, a new and welcome edition of what is perhaps the most consequential speech in the history of the communist movement. In the words of the Medvedevs:

His main merit so far as the whole of mankind is concerned consists in the fact that he was able to overcome inertia and indecision, to move the platform of the Twentieth Congress on the night of February 24, 1956, and to place before the whole communist movement the choice between a humanist and a totalitarian socialism.

The last comparison, along with the simile of "socialism with a human face" which follows it, exaggerates Khrushchev's degree of political enlightenment. The speech itself not only left many questions unanswered but scarcely began to ask the right questions. Yet after this speech, neither the Soviet Union nor the communist diaspora could ever be the same again. Though the Stalin icon has not been without its would-be restorers, the image—especially outside Russia (and Georgia)—was in reality shattered beyond repair. Those who like a simple faith have had to look to other gods, very few of whom have a place in the Soviet Pantheon.

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SIR ROBERT LUSTY

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A New Woman among the Nationalists

By Roy Foster

SAMUEL LEVENSON:

Maud Gonne
A Biography of Yeats's Beloved
436pp. Cassell, £6.95.

In this biography Samuel Levenson reads on Yeats's dreams with a heavy foot; not by virtue of any intention to trample some into dust, but rather with the sort of unerring clumsiness which is not incompatible with general good intentions. The subtitle to *Maud Gonne* is indicative, for it is as "Yeats's Beloved" that Maud somehow asserts herself in spite of some notable attempts by Mr. Levenson to consider the nature of her contribution to Irish politics, and in spite also of her robustly philistine attitude towards the poems produced by Yeats's obsession with her; time and again in *A Servant of the Queen*, her unreliably tacked-together autobiography, she implies that she thought them flighty and nonsensical (a view that probably predated her denunciation of her later politics). She was also capable of condemning Yeats's drama, and the reasons to which she attributed Lady Gregory's and Annie Horniman's interest in Yeats were very unimpressive ones indeed. Politics always meant far more to her than poetry.

Arising from this, there could be a more interesting study of her than we are presented with here; one with a wider sphere of application. Maud Gonne was not Irish; but she illustrates a Delphic utterance of Conor Cruise O'Brien's, approvingly quoted by Mr. Levenson, that "Irishness is not a question of birth or blood or language; it is a question of being involved in the Irish situation". Maud Gonne runs with Erskine Childers or Rose Dugdale; she shared with them the convert's inflexibility, that basic insecurity that prevented her from accepting constitutional decisions in which involved adapting an orthodoxy to the desire to prove her credentials by loud praise of men of violence, and denigration of "miserable little politicians". (In her autobiography she brave old "Skin-the-Goat", the column who drove the invincible assassins to the Phoenix Park figures as some kind of

national hero; while Parnell "failed when he repudiated acts of violence" thus losing "luck and the spiritual forces of Ireland"). All very odd, one might think, for the tall belle in English military circles and a belle in vice-regal circles during the early 1880s.

Or maybe not so odd. For as well as being a zealous convert to extremist nationalism, who came to speak of herself as "Irish" without a trace of self-consciousness, Maud Gonne was in many ways a prototype of the New Woman; not only working hard for the Donegal tenantry in the 1880s and 1890s, but also experimenting with lesbianism, living with the French politician Lucien Millevoye, and having his child, smoking cigarettes incessantly, drawn towards the stage, ever ready for new ideas. Mr. Levenson distances himself from this last side of her by attempting to identify Théniosophy and psychological research as "rigorously" there are also connections between her involvement in the Boulevard circle, her anti-semitism, and her attitude towards twentieth-century political movements, which indicate a pattern not filled out here. Throughout her life runs her passion for conspiracy theories, and her identification of heroism with dynamite. She was, in many ways that she herself would not have recognized, a figure for her times.

Mr. Levenson, however, limits himself firmly to the personal biography angle, which of necessity means that the first part of the book relies heavily on *A Servant of the Queen*, to the extent that he sometimes follows Maud's confusing time-sequences, and on occasion even her phraseology. The early part of the book also abounds in selections of expression and takes of chronology, sequence and relationship, too frequent to irritate, which induce a mounting feeling of irritation. Nor have Cassell's proof-readers done well by him, misquoting "Romant" and hurrying Yeats in "Crucifix". When Mr. Levenson does essay an introduction, it is not always convincingly reasoned. ("It seems doubtful that Maud was rigid, for Millevoye would not have remained so long with her if she had been"). The style is at best undistinguished. On many levels, one may as well read

A Servant of the Queen for Maud's life up to her marriage to Major MacBride in 1903; it is certainly in many ways more entertaining than Mr. Levenson's. (My favourite incident in it involves her adored Great Dane supplanting an English spy: "he was interested", explains the writer, innocently as ever, "in the work of Irish freedom as I was.")

Yet for all the ambivalence with which one must view much of her involvement, one comes back to Yeats's image of Maud Gonne as "a summing up of what was best in the romantic political Ireland of my youth". And this comes through all the accounts of her activities, from the dramatics on waggonettes to the work for slum children. The story from 1903 on is less accessible, and in some ways more interesting; and Mr. Levenson's book deals with it more authoritatively. It is also a matter of plating together more diverse strands, such as John Quinn's letters and the short-lived periodicals of the years up to independence. (Mr. Levenson does not make clear whether he had access to her unfinished autobiography, *The Tower of Age*.) As "Madame MacBride", Maud's charisma and authority in the troubled Dublin of this period were immense; her

essential nobility had hardened into a magnificent mould.

These are also the years when the (Scott) Gonne/Francis Stuart/Erskine Pound connection enters the picture; it is in the linking of this romantic life on the faecal fringe back to the romanticism of the Irish literary revival that the potential value of a study like this one lies. Not as much is made of the theme as might be, but useful emphases emerge, among them the fact that Maud's initial reaction to the Treaty was favourable, as her distinguished son pointed out some years ago—not that one would guess it from her autobiography.

By the 1940s her symbolic power and symbolic richness were immense, though in 1926 O'Casey had described her, in a scorching passage of *Immishullen*, far less still, as "the colonel's daughter". She was living with her son's Dublin, in the Rock House outside the city, still smoking cigarettes, still in her racy and consciously "Irish" style, and passing judgment on politics.

The photographs of her at this stage of her life, as at all others, are extraordinarily compelling. She is supposed to have lost all conven-

tional beauty when aged about forty. But I knew an aged doctor in Kerry who in the years after 1916 had been called out late at night to minister to a strange woman; it was Maudie Gonne MacBride, then over fifty, who had fallen off her bicycle while delivering dispatches. The doctor was a man who religiously avoided superlatives, especially where women were concerned; but to the question "What was she like?" he always replied briefly, "She was the most beautiful woman I ever saw."

This imagery is what primarily comes down to us, though Maud would probably have been rightly impatient with such an identification. For this, she has Yeats to blame, whom—in spite of her rather casual affection—she probably considered the most important thing of a fool. Yet she represented something more; and even if it sometimes seems to be the most visionary and unproductive type of adopted Irish nationalism, it is not fair to forget the poor children and the evicted tenants. The broader angle does not really come through in this book; though Mr. Levenson has produced a fairly useful synthesis of many contemporary memoirs and accounts of her, the representative servant of Cathleen Ni Houlihan, as Maud saw herself, remains shadowed by the glowing image Yeats made of her to serve his own love and his own art.

The urban exception

By J. C. Beckett

R. A. BUTLIN (Editor):

The Development of the Irish Town
144pp. Croom Helm, £6.95.

There can be very few Irish cities or towns of which someone, at some time, has not published a history. But so far, there has been no serious attempt to examine the urban life of Ireland in general, to its importance in the political, economic and social life of the country. To draw attention to this lack and, in a tentative and limited way, to supply it is the purpose of *The Development of the Irish Town*.

The four essays of which it is made up survey the subject from the earliest times to the end of the nineteenth century. In the opening essay, "Urban and pre-Norman settlements in pre-Norman Ireland", the editor, R. A. Butlin, queries the generally accepted view that Gaelic society did not develop any form of urban organization. There is, he argues, strong (though not so far, conclusive) evidence for the existence of population centres with urban, or at least, proto-urban, characteristics; and the implication is that these might have developed into towns, even without the impact of Norse or Anglo-Norman influence. The subject certainly deserves further

investigation; but it would be difficult to reach any firm conclusion without a more precise definition of the terms "urban" and "proto-urban" than Dr. Butlin supplies.

For the later period, the question of definition is easily settled. Dr. Graham, in his essay *The Towns of Medieval Ireland*, puts it clearly: "The most satisfactory definition of town is a settlement which possessed borough status with a corporation and privileges conferred by charter." He lists over 170 such boroughs, indicating their position on the half-inch Ordnance Survey map; and there were, he tells us, others of which no records are extant. Though some of these boroughs were no doubt very small, their number is surprisingly large and reflects the energetic determination of the Anglo-Normans to reproduce in Ireland the pattern of life to which they had been accustomed in England or on the Continent. Dr. Graham's detailed and very interesting account of the distribution of the boroughs and his assessment, tentative though it necessarily is, of their population and trade throw a good deal of light on the extent and strength of Anglo-Norman influence.

With the weakening of that influence in the later Middle Ages urban life seems to have declined. Its inter revival as part of the plantation policy followed by the Tudors and early Stuarts and continued under the Commonwealth, is traced by Dr. Butlin in an essay entitled "Irish towns in the sixteenth and seventeenth centuries". By the end

of that period the main elements of the Irish urban system had been established. "It is", writes Dr. Butlin, "quite a remarkable and perhaps unique feature, in western European experience, that there has been little addition of towns to that system to the present day."

In the final essay, "Irish towns in the eighteenth and nineteenth centuries", T. W. Freeman makes some useful comparisons between urban development in Ireland and in Great Britain. In particular, he points out that in Ireland, except for the north-east, towns did not develop, as so many towns in Britain did, into centres of manufacturing industry. A significant result of this difference can be seen in the distribution of population. By the 1850s more than half the population of Great Britain was urban; in Ireland, even forty years later, little more than one quarter of the population lived in towns of more than 1,500 people.

All four contributors to this volume are geographers; and this has naturally affected the treatment of the subject. Not a great deal is said about the political and social aspects of urban life or about the influence on Irish political development of the relatively small size of the urban population. And, apart from politics, there are other areas—for example, literature and the visual arts—where the extent and character of urban influence would repay investigation. These comments are, however, merely intended to indicate the extent of the field opened up by this welcome pioneer study.

parish priests, whose influence was of enormous importance; apathy from the great bulk of the rural population; and, of course, opposition by too many of the movement's supporters. And over all hung the shadow of the gnomish man—the village storekeeper to whom so many were in debt, the power behind the United Irish League and the rural district councils—the man damned by all commentators even while the landlords are being rehabilitated.

Some such rehabilitation comes through in this book: Mr. Bolger's most unflattering praise is given to Sir Nugent Everard. This makes the book more than just a history of the Irish cooperative movement, for it aligns it with the steadily growing number of detailed studies of Irish rural society that are changing our picture of that society. It is also a valuable document for anyone who wish to know why for seventy years Ireland has been on the threshold of being a prosperous agricultural producer, and has never actually crossed it. Mr. Bolger, who both as a historian and as a working agronomist knows the answer, still hopes that Ireland will one day be that land of creameries and dreameries that was the not ignoble aspiration of the founders of the movement.

The country co-ops

By D. C. Thorn

PATRICK BOLGER:

The Irish Co-operative Movement
Its History and Development
436pp. Dublin: Institute of Public Administration, £9 (paperback, £4.50).

In England the history of the co-operative movement is bound up with labour history. In Ireland it was largely the creation of the upper classes. In England, "the Co-op" has largely meant the high-street shop, in Ireland co-operatives have been for agricultural producers. Thus Irish co-operative history needs to be studied as part of Irish agrarian history, and not as part of the socialist movement in Ireland. Patrick Bolger, in his comprehensive work *The Irish Co-operative Movement*, devotes chapter after chapter to co-operative societies, horticultural co-operatives, rural co-operatives, and co-operatives in the trade unions.

Although there were various attempts at setting up co-operative ventures in Ireland in the nineteenth century, it was not until the early twentieth century that the

of the Irish Agricultural Organization Society, that the modern co-operative movement took shape. It was founded in the days of the last Unionist administrations in Dublin Castle, and as part of the effort to remove Irish grievances by making Ireland prosperous. This at once aroused the suspicions of nationalist politicians, who were determined to keep alive in order to keep people devoted to Home Rule; even William O'Brien, advocate of "conference plus business" and founder of the All-Ireland League, kept clear of the co-operative movement. Sir Horace Plunkett, the inspiration behind the movement, demonstrated that concern for the prosperity of Ireland was more likely to make Unionists into nationalists than the other way round, and when the Wyndham Act of 1903 ended the struggle over land tenure, it did seem that there was a chance for ex-landlords and the new occupying freeholders to come together to talk about improving agriculture.

Although Mr. Bolger tends to ignore the wider political and social background, he is not afraid of naming the village storekeeper and the movement and success: enemies in high places, such as T. W. Russell, head of the Department of Agriculture; lack of

In the days before superpowers

By Isabel de Madariaga

NIKOLAI N. BOLKHOVITINOV:

The Beginnings of Russian-American Relations 1775-1815
Translated by E. Levin
484pp. Harvard University Press, £23.85.

Russia and the American Revolution
Translated and edited by C. Jay Smith
300pp. Tallahassee, Florida: The Diplomatic Press, \$29.70.

When one contemplates the two mighty superpowers confronting each other across the globe, it is hard to conceive that such formidable bluster grew from such small beginnings. It is these small beginnings that Nikolai Bolkhovitinov traces with devoted and meticulous care in *The Beginnings of Russian-American Relations 1775-1815*. He has tracked down the first American ship ever to visit a Russian port, the first Russian subject ever to set foot on the shores of the United States. While formal diplomatic relations began during the period covered by this book (in 1809 with the appointment of John Quincy Adams as United States envoy to Russia), the interests of the two powers were only just beginning to meet or to conflict intermittently at a number of points in the world. In a later work, covering the years 1815-1830, Dr. Bolkhovitinov has pursued the steady enlargement of these areas of potential confrontation, notably the Russian aspects of the annunciation of the Monroe Doctrine.

The present work was first published in 1966 as a doctoral dissertation. It appeared when Russian historiography had emerged from the darkness of the campaign against cosmopolitanism into the daylight of the more normal straightforward patriotism with a strong dash of nationalism. In his conclusions the author states in so many words that his "main general deduction on the theoretical plane is the documentary refutation of the tendentious assertion of the existence of an 'age-long' and 'natural' enmity between Russia and the United States", a theory which he alleges "has been much propagated by western reactionary politicians and historians in the period of the cold war". The historians cited by Bolkhovitinov in his appendix on sources in the English edition (which forms the introduction to the Russian version) show him however to be finding somewhat touchily at rather unimportant or irrelevant academic windmills.

Bolkhovitinov pursues his subject through diplomatic and commercial relations, social and cultural contacts, the development of the Russian Pacific Empire and its relations with John Jacob Astor's American Fur Company, and finally the Russian offer of mediation in the Anglo-American war of 1812. His account does not add much to our knowledge of Russian diplomacy during the American War of Independence. It does not provide any answer to the question whether the Russian ambassador to the United Provinces, Prince D. A. Golitsyn, had been authorized to discuss measures of trade protection with the Dutch, or whether he acted on his own initiative—and he refuses to take the plunge and admit that the principles proclaimed by Russia in the Armed Neutrality of 1780 were copied from those put forward by Denmark eighteen months earlier.

There is indeed in the author's analysis of human affairs, be they those of tsars, presidents, poets, or scientists, a lack of perceptiveness, of light and shade, which turns them all into waxwork figures of goodies and baddies. Since Bolkhovitinov is anxious to disprove the existence of anti-American prejudice in Russia, all American revolutionary heroes are

portrayed as models of republican virtue. Similarly all tsars and Russian magnates (except for a few foreign ministers who defended Russian national interests) are reactionary or hypocrites. "There never could be any 'sincere' friendship between the tsars and the presidents", writes Bolkhovitinov of a book published in America with the title *Tsars and Presidents, The Story of a Forgotten Friendship*. While the condemnation of black slavery by progressive Russians such as Radishchev or Novikov is stressed by Bolkhovitinov, he does not mention that the heroes of his tale, notably Jefferson, were also, if reluctantly, slave-owners. (Of course Radishchev and Novikov were both self-owners so perhaps the author is merely being just.) More striking is the inability to realize that the condemnation of the French Revolution by contemporaries does not imply rejection of all enlightened ideas. Bolkhovitinov is surprised that Gouverneur Morris was not at home in Jacobin Paris. Would Jefferson have liked it? Of Washington? As regards Paul Jones, Bolkhovitinov states naively: "At first rather surprised to find John Paul Jones in such brilliant company [heroes of American history such as Franklin, Washington, Lincoln and Roosevelt], I finally decided that Americans know whom they should honour." Can we really not admit that some national heroes were cantankerous bores?

Leaving aside these somewhat irritating characteristics of Dr. Bolkhovitinov's approach, which derive from the assumption that Americans are as touchy about their heroes as the Soviet Russians are about theirs, the translation of his work into English must be welcomed by all historians. Dr. Bolkhovitinov has brought together an enormous amount of published and unpublished material, and his extensive and erudite notes suggest many openings for further research. One may not acquiesce with his

analyses of human affairs, be they those of tsars, presidents, poets, or scientists, a lack of perceptiveness, of light and shade, which turns them all into waxwork figures of goodies and baddies. Since Bolkhovitinov is anxious to disprove the existence of anti-American prejudice in Russia, all American revolutionary heroes are

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deputy to the Tutor Librarian, required for a College with over 10,000 students following further and adult education courses. Applicants should be Chartered Librarians, 36-hour week with evening duty. Application form and further details available from the Principal, Barnet College, Wood Street, Barnet, Herts. AL4 5JF. Tel: 0201 5211. Salary scale AP3 £3,267 rising to £3,557 inclusive, plus £312 supplement per annum, plus 5 per cent Phase II Earnings Supplement per annum.

CITY OF MANCHESTER

Cultural Services Department

Librarian

Fine Arts Library

AP5 (£3,825 to £4,095) plus supplements of £520 per annum and 12 1/2% shift pay. Fully qualified persons with extensive experience in the field of Fine Arts, for the above position in the Manchester Central Library. Further details and application form from Principal Assistant, Personnel Central Library, St Peter's Square, Manchester, M2 6PD. Closing date for applications: 16 October, 1977.

CITY OF MANCHESTER

Cultural Services Department

ASSISTANT ORGANISER

AP 5/4-5/1 (£3,525-£4,545) plus supplements of £520 per annum and 12 1/2% shift pay. Applications are invited from suitably qualified persons for the above position, the holder of which will be responsible to the Area Organiser of Cultural Services in East Manchester. Further details and application form from Principal Assistant, Personnel Central Library, St Peter's Square, Manchester M2 6PD. Closing date for applications: 14th October, 1977.

Learning Resources

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Course Resources Officers

Two experienced Chartered Librarians required to provide library, educational, development and media services in support of courses in Mechanical and Production Engineering (one post) and Expressive Arts/Vocational Arts, Art History, Design and Drama (one post). Subject knowledge an advantage. Application forms may be obtained from the Personnel Division, Brighton, BN1 4BQ. Tel: 01273 8255. Closing date 14th October 1977.

DERBYSHIRE

County Council

Computer Liaison Officer

Grade AP.5
Salary £4,343-£4,615 inclusive of supplements

This challenging post is based on the County Offices at Matlock where a prime mini-computer is soon to be installed within the libraries department to control on-line book issues and associated activities. The main function of the post is to manage and develop effectively the library based elements of the County Library's computerized systems. The job requires either a qualified librarian with practical experience of circulation control systems and library cataloguing allied to a sound appreciation of professional functions, or alternatively a person with some basic qualification and/or experience in the computer field, applied to library functions, plus a knowledge of library practices. Commencing salary will be at the base of the scale. Generous disturbance allowances will be payable in appropriate circumstances and a casual car allowance is attached to the post. Please telephone Matlock 5411 extension 6801, for further details and application form, or write to the County Librarian, County Offices, Matlock, Derbyshire DE4 3AG. Closing date for applications October 14, 1977.

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